

## Index of write ups notes of Vedic Mathematics of Dr. S. K. Kapoor

03

### Geeta Text features-2

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Aspect 12

GEETA CHAPTER 12 and 13

Chapter 12

द्वादशोऽध्यायः भक्तियोग

DvadashoAdhyay : Bhakti Yoga:

Chapter 13

त्रयोदशोऽध्यायः क्षेत्रक्षेत्रज्ञविभागयोग

TryodashoAdhyay : KshetraKshetragyaVibhag Yoga:

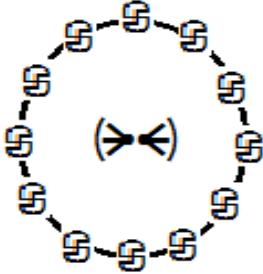
1. The organization of the Geeta text has a characteristic features that its chapters 1 to 9 and chapters 10 to 18 are of distinct format but still of sequential organization.
2. Chapters 10 to 18 are of the formats of boundary and versions of Hyper cubes 5, 6, 7, 8 and of boundary of Hyper cube 9.
3. This way chapters 10 and 11, 12 and 13, 14 and 15, 16 and 17 get grouped.
4. Chapters 18 gets grouped with chapter 1.
5. Chapters 2 and 3 get grouped.
6. Chapters 4, 5 and 6 make a group.
7. Finally chapters 7, 8 and 9 as well make a distinct group.
8. Here, we are visiting the organization format features of chapters 12 and 13.
9. The format of chapters 12 and 13 is of the format of transcendental boundary (5-space) of 12 components of self-referral domain (6-space), as a format of chapter 12 and ahead, 13 versions of hyper cube 6, as representative regular bodies of 13 geometries of 6-space become the format of chapter 13.
10. Here under are being tabulated the structural features of chapter 12 and 13 :-

Table

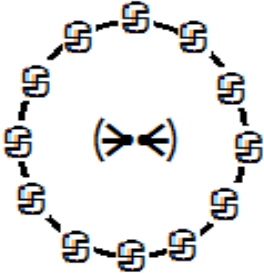
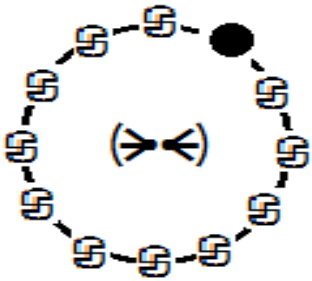
Chapter	Shalokas	Uvachas	Yoga (TCV)	Pushpika syllables
12	20	2	Bhaktiyog (16 + 12) = 28	45
13	34	1	Kshetra Khetragya Vibagyog (19 + 30 + 23 + 12) =74	52

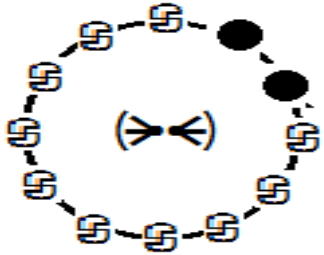
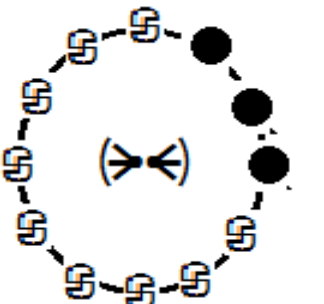
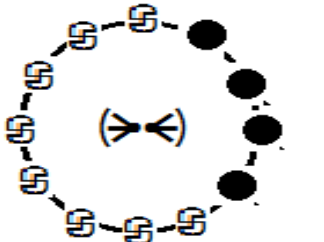
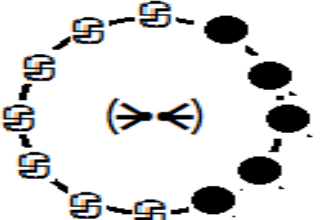
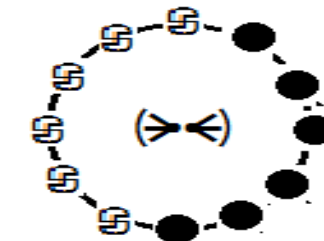
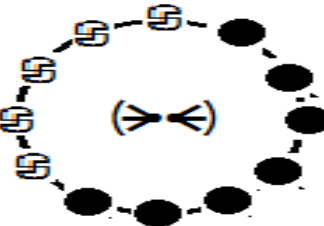
Total	54	3	$28 + 74 = 102$	97
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11. Let us revisit the format of transcendental boundary of 12 components of self referral domain as of formulation  $A^6 : 12B^5$

Domain boundary ratio of Hyper cube 6	
$A^6 : 12B^5$	

12. Let us further revisit 13 versions of Hyper cube 6 as representative regular bodies of 13 geometries of 6-space.

SN	Version of hyper cube 6	6-space geometry
1		12 boundary components 6-space geometry 1
2		11 boundary components 6-space geometry 2

3		10 boundary components	6-space geometry 3
4		9 boundary components	6-space geometry 4
5		8 boundary components	6-space geometry 5
6		7 boundary components	6-space geometry 6
7		6 boundary components	5-space geometry 7
8		5 boundary component	5-space geometry 8

9		4 boundary component	6-space geometry 9
10		3 boundary component	6-space geometry 10
11		2 boundary components	6- space geometry 11
12		1 boundary components	6- space geometry 12
13		0 boundary components	6- space geometry 13

13. Sadkhas fulfilled with intensity of urge to be parallel with Vedic Systems and transition from format of chapters 10 and 11 of Hyper cube 5 to formats of chapters 12 and 13 shall visit the following 6 x 6 grid for different roles of 6-space : d

1	2	3	4	5	6
2	3	4	5	6	7
3	4	5	6	7	8

4	5	6	7	8	9
5	6	7	8	9	10
6	7	8	9	10	11

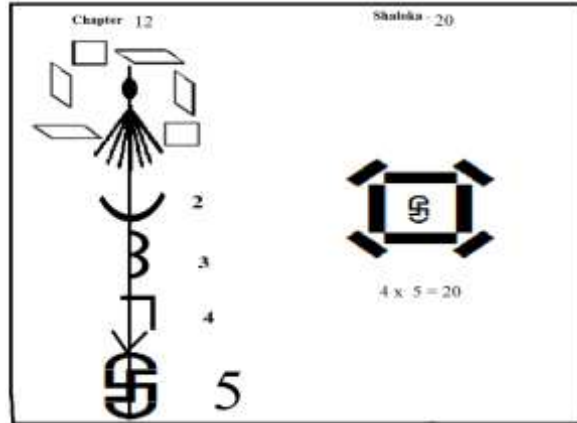
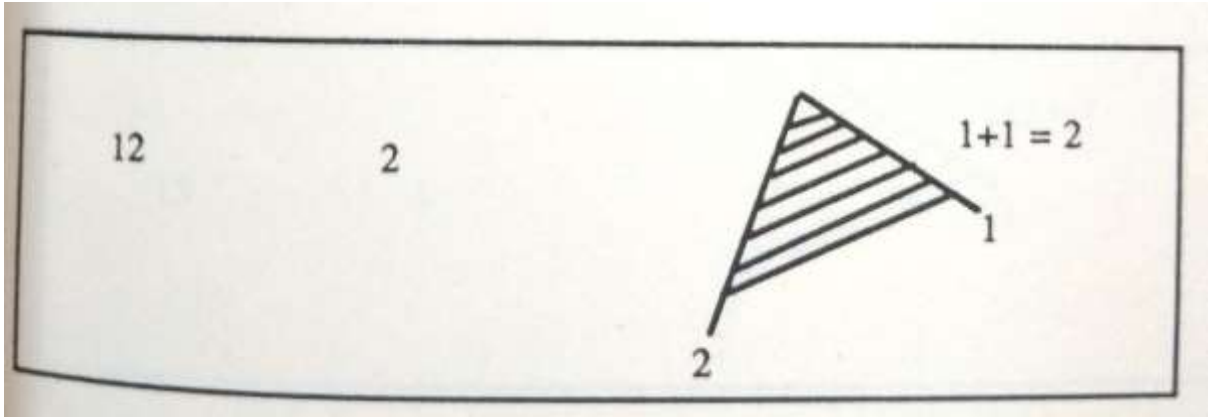
14. Of these roles, 6-space as dimensional order manifests a self referral range (6, 7, 8, 9, 10, 11) and along this format stand covered uptill 9-space as origin, 10-space as base of origin and 11-space as format of base of origin of Hyper cube 8. A step ahead are the unity state (12-space) and natural order state (13-space).
15. One shall sit comfortably and permit the transcending mind to glimpse and imbibe the above roles and reach of 6-space.
16. Of these, the organization (6, 7, 8, 9) of Hyper cube 8 in 4-space is of manifested features whose comprehension will lead to a mental state parallel with the manifested format of chapters 12 and 13 of Geeta.
17. 9-space as origin of 8-space is of placement value of H8 and h8 together.
18. Hyper cube 8 is a four fold manifestation layer (6, 7, 8, 9) of summation value 30 which is parallel with TCV (क्षेत्रज्ञ).
19. hyper cube 8 is a four fold manifestation layer (7, 7 ½, 8, 8 ½) of summation value 31.
20. Both H8 and h8 together are of value 30 + 31 = 61 parallel with TCV (क्षेत्रक्षेत्रज्ञयोग) = 61.
21. One may have a pause here and take note that D9 (9-space content lump / domain) unfold itself as (9, 7, 7, 5).
22. One may have a pause here and take note that the split (9, 7, 7) = 23 is parallel with TCV (विभाग) = 23.
23. Further TCV (भक्तियोग) = 28 = 9 + 7 + 7 + 5, four folds of D9.
24. Further Hh 7 ½ = (6 ½, 7, 7 ½, 8) = 29 = TCV (ब्रह्मा) as a range of 29 discrete points is having 28 gaps, parallel with TCV (भक्तियोग) = 28 = TCV (ब्रह्म).
25. One shall sit comfortably and permit the transcending mind to glimpse and imbibe about organization format features and be parallel with the organization format features of knowledge and enlightenment of chapters 10 and 11 of Geeta.
26. It will be a blissful exercise to update one's TCV dictionary.
27. One shall specifically include the conceptual formulations of the text of chapter 10 and chapter 11 of Geeta.
28. Let us revisit the following formulations specifically as follows and to fill the TCV column and to glimpse and imbibe the geometric format of these formulations of such and such TCV values in the context of the organization of the text of the shaloka.

Table

Formulation	TCV	Formulation	TCV	Formulation	TCV
भक्ता		सततयुक्ता		अक्षर	
अव्यक्त		योगवित्तमाः		मन	
मानित्ययुक्ता		श्रद्धया		युक्ततमा	
इन्द्रिग्राम		कूटस्थ		अचलं	

ध्रुव		सन्नियम		सर्वभूतहिते	
समबुद्धयः					

29. It is going to be a very big exercise.  
 30. One shall reach at simple rendering shalokawise.  
 31. A step ahead, one shall reach at the organization format feature and the knowledge and the enlightenment.  
 32. One shall sit comfortably and to permit the transcending mind to sequentially visit the text shalokawise in the sequence and order of the text of chapter 12 to be followed by the text of chapter 13 and to have a comprehensive view of Bhaktiyog and KshetraKshetragyavibhag Yoga .  
 33. Here below are being tabulated some of the structural features of chapter 12 and chapter 13.



### अर्जुनउवाच

1 एवंसततयुक्ता ये भक्तास्त्वांपर्युपासते । ये चाप्यक्षरमव्यक्तंतेषां के योगवित्तमाः ॥१॥

### श्रीगवानुवाच

2 मय्यावेश्य मनो ये मानित्ययुक्ताउपासते । श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥२॥

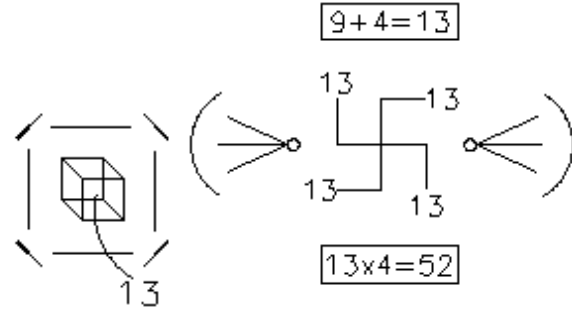
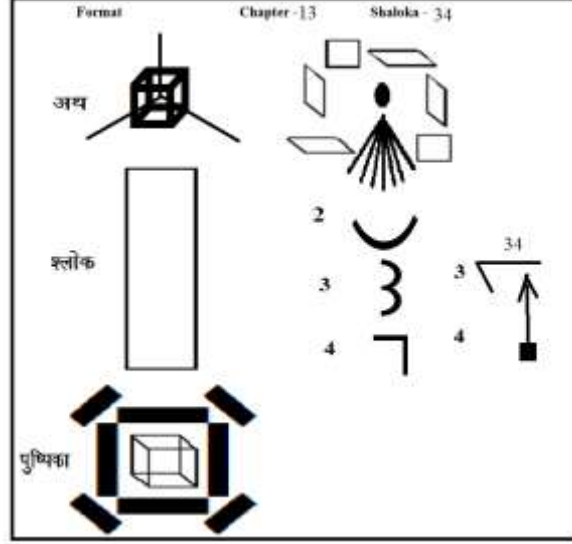
3 ये त्वक्षरमनिर्देश्यमव्यक्तंपर्युपासते । सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम ॥३॥

- 3 सन्नियम्येन्द्रिग्रामंसर्वत्र समबुद्धयः । तेप्राप्नुवन्तिमामेवसर्वभूतहिते रताः ॥४॥
- 5 क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् । अव्यक्ताहिगतिर्दुःखं देहवद्भिर्भवाप्यते ॥५॥
- 6 ये तुसर्वाणिकर्माणिमयि संन्यस्य मत्पराः । अनन्येनैव योगेनमां ध्यायन्त उपासते ॥६॥
- 7 तेषामहंसमुद्धर्तामृत्युसंसारसागरात् । भवामि न चिरात् पार्थ मय्यावेशितचेतसाम् ॥७॥
- 8 मय्येव मनआधत्स्वमयि बुद्धि निवेशय । निवसिष्यसि मय्येव अत ऊर्ध्व न संशयः ॥८॥
- 9 अथचित्तंसमाधातुं न शक्नोषिमयि स्थिरम् । अभ्यासयोगेनततोमामिच्छाप्तुं धनञ्जय ॥९॥
- 10 अभ्यासेऽप्यसमर्थोऽसिमत्कर्मपरमोभव । मदर्थमपिकर्माणिकुर्वन् सिद्धिमवाप्स्यसि ॥१०॥
- 11 अथैतदप्यशक्तोऽसिकर्तुमद्योगमाश्रितः । सर्वकर्मफलत्यागंततः कुरु यतात्मवान् ॥११॥
- 12 श्रेयोहिज्ञानमभ्यासाज्ज्ञानाद्धानं विशिष्यते । ध्यानाकर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२॥
- 13 अद्वेष्टासर्वभूतानामैत्रः करुण एव च निर्ममो निरहंकारः । समदुःखसुखः क्षमी ॥१३॥
- 14 सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः । मय्यर्पितमनोबुद्धिर्योमद्भक्तः स मे प्रियः ॥१४॥
- 15 यस्मान्नोद्विजतेलोकलोकान्नोद्विजते च यः । हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१५॥
- 16 अनपेक्षः शुचिर्दक्ष उदासीनोगतव्यथः । सर्वारम्भपरित्यागी योमद्भक्तः स मे प्रियः ॥१६॥
- 17 यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति । शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥१७॥
- 18 समः शत्रौ च मित्रे च तथामानापमानयोः । शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥१८॥
- 19 तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येनकेनचित् । अनिकेतः स्थिरमतिर्भक्तिमान्मेप्रियो नरः ॥१९॥
- 20 ये तु धर्मामृतमिदं यथोक्तंपर्युपासते । श्रद्धधानामत्परमाभक्तास्तेऽतीव से प्रियाः ॥२०॥

**पुष्पिका** :- (इति श्रीमहाभारते शतसाहस्रचावैयासिक्यां भीष्मपर्वणि) (ॐ तत्सदिति) श्रीमद्भगवद्गीतासूपनिषत्सुब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादेभक्ति योगयोगो नाम द्वादशोऽध्यायः ॥१९॥

**Pushpika** : - (itishriMahabharteshatsahsatramvaiyasikyambhishampariyani) (Om tatsatity) (Shrimad Bhagwad Geeta SuupnishatsuBrahamvidya yam yogshastre Shri Krishan Arjun SambadeBhakti YogonamDvadashoAdhyay)

**GEETA CHAPTER 13**  
**त्रयोदशोऽध्यायः क्षेत्रक्षेत्रज्ञविभागयोग**  
 TryodashoAdhyay : KshetraKshetragyavibhag Yoga:



**श्रीभगवानुवाच**

- 1 प्रकृतिंपुरुषं चैव क्षेत्रं क्षेत्रज्ञमेवच । एतद् वेदितुमिच्छामिज्ञानंज्ञेयं च केशव ॥१॥
- 2 इदं शरीरंकौन्तेय क्षेत्रमित्यभिधीयते । एतद् योवेत्तितंप्राहुः क्षेत्रज्ञ इति तद्विद्वः ॥२॥
- 3 क्षेत्रज्ञं चापिमांविद्धि सर्वक्षेत्रेषुभारत । क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥३॥
- 4 तत् क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् । स च यो यत्प्रभावश्चतत् समासेन मे शृणु ॥४॥
- 5 ऋषिभिर्बहुणागीतंछन्दोभिर्विविधैः पृथक् ब्रह्मसूत्रपदैश्चैवहेतुमद्भिर्विनिश्चितैः ॥५॥
- 6 महाभूतान्यहंकारोबुद्धिरव्यक्तमेवच इन्द्रियाणिदशैकं च पञ्च चेन्द्रियगोचराः ॥६॥
- 6 इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः । एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥७॥
- 8 अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् । आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥८॥



- 9 इन्द्रियार्थेषुवैराग्यमनहंकार एव च ।जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ६ ॥
- 10 असक्तिरनभिष्वंगः पुत्रदारगृहादिषु नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥१० ॥
- 11 मयि चानन्ययोगेनभक्तिरव्यभिचारिणी । विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥११ ॥
- 12 अध्यात्मज्ञाननित्यत्वंतत्त्वज्ञानार्थदर्शनम् । एतज्ज्ञानमितिप्रोक्तमज्ञानं यदतोऽन्यथा ॥१२ ॥
- 13 ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।अनादिमत्परंब्रह्म न सत्तत्रासदुच्यते ॥१३ ॥
- 14 सर्वतः पाणिपादंतत् सर्वतोऽक्षिशिरोमुखम् ।सर्वतः श्रुतिमल्लोकेसर्वमावृत्य तिष्ठति ॥१४ ॥
- 15 सर्वेन्द्रियगुणाभासंसर्वेन्द्रियविवर्जितम् ।असक्तंसर्वभृच्चैवनिर्गुणंगुणभक्तृ च ॥१५ ॥
- 16 बहिरन्तश्चभूतानामचरंचरमेवच ।सूक्ष्मत्वात्तदविज्ञेयंदूरस्थंचान्तिके च तत् ॥१६ ॥
- 17 अविभक्तं च भूतेषुविभक्तमिव च स्थितम् ।भूतभर्तृचज्ञेयंग्रसिष्णुप्रभविष्णु च ॥१७ ॥
- 18 ज्योतिषामपितज्ज्योतिस्तमसः परमुच्यते ।ज्ञानज्ञेयंज्ञानगम्यंहृदिसर्वस्य विष्टितम् ॥१८ ॥
- 19 इति क्षेत्रं तथाज्ञानज्ञेयंचोक्तंसमासतः ।मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१९ ॥
- 20 प्रकृतिपुरुषं चैवविद्ध्यनादीउभावपि ।विकारांश्चगुणांश्चैवविद्धि प्रकृतिसम्भवान् ॥२० ॥
- 21 कार्यकारणकर्तृत्वेहेतुः प्रकृतिरुच्यते ।पुरुषः सुखदुःखानांभोक्तृत्वे हेतुरुच्यते ॥२१ ॥
- 22 पुरुषः प्रकृतिस्थोहिभुंक्तेप्रकृतिजान् गुणान् ।कारणंगुणसंगोऽस्य सदसद्योनिजन्मसु ॥२२ ॥
- 23 उपद्रष्टानुमन्ता च भर्ताभोक्तामहेश्वरः ।परमात्मेतिचाप्युक्तोदेहेऽस्मिन् पुरुषः परः ॥२३ ॥
- 24 य एववेत्तिपुरुषं प्रकृति च गुणैः सह ।सर्वथावर्तमानोऽपि न स भूयोऽभिजायते ॥२४ ॥
- 25 ध्यानेनात्मनिपश्यन्तिकेचिदात्मानमात्मना ।अन्येसांख्येन योगेनकर्मयोगेन चापरे ॥२५ ॥
- 26 अन्येत्वेवमजानन्तः श्रुत्वान्येभ्य उपासते । तेऽपिचातितरन्त्येवमृत्युं श्रुतिपरायणाः ॥२६ ॥
- 27 यावत् सज्जायतेकिञ्चित् सत्त्वंस्थावरजंगमम् । क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ ॥२७ ॥
- 28 समं सर्वेषुभूतेषुतिष्ठन्तंपरमेश्वरम् ।विनश्यत्सवविनश्यन्तं यः पश्यति स पश्यति ॥२८ ॥
- 29 समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् । न हिनस्त्यात्मनात्मानंततो यातिपरां गतिम् ॥२९ ॥
- 30 प्रकृत्यैव च कर्माणिक्रियामाणानिसर्वशः । यः पश्यतितथात्मानमकर्तारं स पश्यति ॥३० ॥
- 31 यदाभूतपृथग् भावमेकस्थमनुपश्यति ।तत एव च विस्तारंब्रह्मसम्पद्यते तदा ॥३१ ॥
- 32 अनादित्वात्रिर्गुणत्वात् परमात्मायमव्ययः । शरीरस्थोऽपिकौन्तेय न करोति न लिप्यते ॥३२ ॥

33 यथासर्वगतंसौख्यादाकाशंनोपलिप्यते । सर्वत्रावस्थितोदेहेतथात्मानोपलिप्यते ॥३३॥

34 यथाप्रकाशयत्येकः कृत्स्नंलोकमिमंरविः । क्षेत्रं क्षेत्री तथाकृत्स्नंप्रकाशयति भारत ॥३४॥

35 क्षेत्रक्षेत्रज्ञयोरेवमन्तरंज्ञानचक्षुषा । भूतप्रकृतिमोक्षं च ये विदुर्यान्तिते परम् ॥३५॥

### पुष्पिका :-

(ॐ तत्सदिति) श्रीमद्भगवद्गीतासूपनिषत्सुब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादेक्षेत्रक्षेत्रज्ञविभाग  
योगयोगो नाम त्रयोदशोऽध्यायः ॥१९॥

### Pushpika : -

(Om tatsatity) (Shrimad Bhagwad Geeta SuupnishatsuBrahamvidya yam yogshastre Shri Krishan Arjun  
SambadeKshetrakshetragyavibhagYogonamTryodashoAdhyay)



folder 35b file 13 in 35

Aspect 13

GEETA CHAPTER 13

त्रयोदशोऽध्यायः क्षेत्रक्षेत्रज्ञविभागयोग

Tryodasho Adhyay : KshetraKshetragyavibhag Yoga:

T

## ХНАПТЕР-13

श्रीभगवान् उवाच

- 1 प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च । एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥१॥
- 2 इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । एतद् यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विद्वः ॥२॥
- 3 क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥३॥
- 4 तत् क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् । स च यो यत्प्रभावश्च तत् समासेन मे शृणु ॥४॥
- 5 ऋषिभिर्बहुणा गीतं छन्दोभिर्विविधैः पृथक् । ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥५॥
- 6 महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च । इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥६॥
- 6 इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः । एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥७॥
- 8 अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् । आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥८॥
- 9 इन्द्रियार्थेषु वैराग्यमनहंकार एव च । जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ९ ॥
- 10 असक्तिरनभिष्वंगः पुत्रदारगृहादिषु । नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥१०॥
- 11 मयि चानन्ययोगेन भक्तिरव्यभिचारिणी । विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥११॥
- 12 अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् । एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥१२॥
- 13 ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते । अनादि मत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१३॥
- 14 सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् । सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१४॥
- 15 सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् । असक्तं सर्वभृच्चैव निर्गुणं गुणभक्तृ च ॥१५॥
- 16 बहिरन्तश्च भूतानामचरं चरमेव च । सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१६॥

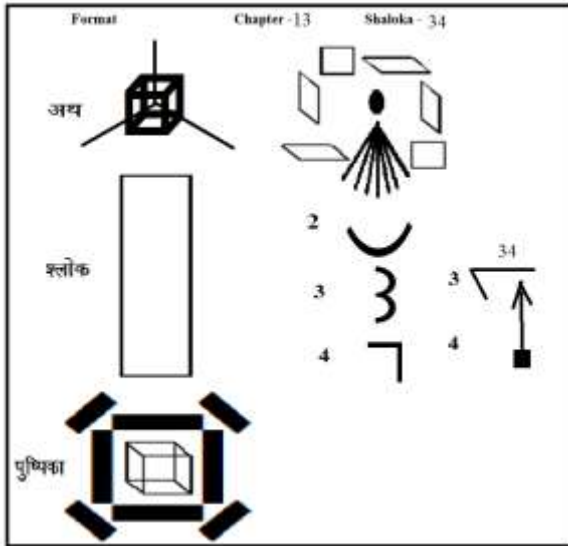
- 17 अविभक्तं च भूतेषु विभक्तमिव च स्थितम् । भूतभर्तृ चञ्जेयं ग्रसिष्णु प्रभविष्णु च ॥१७॥
- 18 ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते । ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्टितम् ॥१८॥
- 19 इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः । मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१९॥
- 20 प्रकृति पुरुषं चैव विद्ध्यनादी उभावपि । विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥२०॥
- 21 कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते । पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२१॥
- 22 पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् । कारणं गुणसंगोऽस्य सदसद्योनिजन्मसु ॥२२॥
- 23 उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः । परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥२३॥
- 24 य एवं वेत्ति पुरुषं प्रकृति च गुणैः सह । सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२४॥
- 25 ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना । अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२५॥
- 26 अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते । तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥२६॥
- 27 यावत् सञ्जायते किञ्चित् सत्त्वं स्थावरजंगमम् । क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ ॥२७॥
- 28 समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् । विनश्यत्सवविनश्यन्तं यः पश्यति स पश्यति ॥२८॥
- 29 समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् । न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥२९॥
- 30 प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः । यः पश्यति तथात्मानमकर्तारं स पश्यति ॥३०॥
- 31 यदा भूतपृथग् भावमेकस्थमनुपश्यति । तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥३१॥
- 32 अनादित्वात्रिगुणत्वात् परमात्मायमव्ययः । शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३२॥
- 33 यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते । सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३३॥
- 34 यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः । क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३४॥
- 35 क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा । भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥३५॥

### पुष्पिका :-

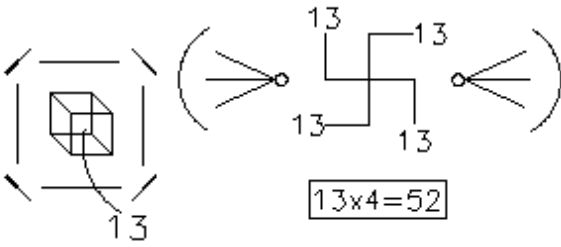
(ॐ तत्सदिति) श्रीमद्भगवद्गीता सूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभाग योग योगो नाम त्रयोदशोऽध्यायः ॥१॥

Pushpika :-

(Om tatsat ity) (Shrimad Bhagwad Geeta Suupnishatsu Brahamvidya yam yogshastre Shri Krishan Arjun Sambade Kshetrakshetragyavibhag Yogo nam Tryodasho Adhyay)



$$9 + 4 = 13$$



$$13 \times 4 = 52$$

**Aspect 14**  
**GANITA SUTRA 2**

**1. Text 'निखिलं नवतश्चरमं दशतः'**

Table text letters (28) with TCV values (107)

**Ganita Sutra-2 TCV table**

SN	1	2	3	4	5	6	7	8	9	10
Letter	न्	इ	ख्	इ	ल्	अ	.	न्	अ	व्
TCV	8	2	2	2	5	1	9	8	1	7
SN	11	12	13	14	15	16	17	18	19	20
Letter	अ	त्	अ	श्	च्	अ	श्	अ	म्	अ
TCV	1	4	1	2	2	1	3	1	9	1
SN	21	22	23	24	25	26	27	28		
Letter	.	द्	अ	श्	अ	त्	अ	:		
TCV	9	6	1	2	1	4	1	13		

**(Table 1)**

**2. Simple English rendering of the text**

'निखिलं (all) नवतश्चरमं (from nine and last) दशतः (ten)'.

All from nine and last from ten.

**Query**

'All' will or will not include 'last'.

**Think :-**

Linear logic impels to accept, as that 'last' is included in 'all'.

**Let us transcend**

Let us transcend from linear logic and transit from linear logic to spatial logic.

**3. Queries and leads**

**Query :-**

How?

What are the distinguishing features of this generic pair of logic?

**Lead :-**

'Line and surface' formats

Line – linear – single axis set up

'surface – spatial – pair of axes'

Single – one

Pair – two

**Further lead**

On line, we can set / format ‘point’.  
‘Line’ itself has its own ‘constituents’

**Query**

‘Constituents of line’ ? Are these not the points ?

**Lead**

Yes. Constituent of line as well is a **point**, but it is a point line/ a zero length set up.

**Point of line**

The point of a line may be taken by definition and concept, as a small, smaller and even smaller and the smallest, a **zero state** of line.

**Point of surface**

A point of a surface is a zero state surface area.

**Point of n-space**

Point of n-space is a zero state hyper volume of n-space.

**Point of 0-space and point of 1-space (line).**

Point of 0-space and point of 1-space are of distinct structures and features parallel with distinguishing structures and features of 0-space and of 1-space.

**Mental exercise**

One shall sit comfortably and to permit the transcending mind to glimpse and imbibe the distinguishing structures and features of 0-space points and 1-space point. A step ahead one shall imbibe distinctiveness of 1-space point and 2-space point.




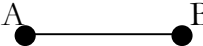

Note :- Point of n-space is a zero state hyper volume (of n-space).

**Exercise** Set / format 0-space points along / upon a line / 1-space body.

Note :- Remain conscious that 0-space points along line will make them appearing indistinguishably while they are distinct in their structures and features.

**4. Mathematics of a pair of distinct spaces zero state points**

The setting / formatting of 0-space points along a line make a set up of a pair of distinct spaces zero state points.

Space	Body	Constituents
1-space	Line / interval 	Zero length points
0-space	Points / 0-space 	
0-space points Upon 1-space body		

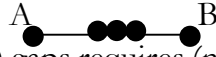
### Glimpse

Glimpse that 0-space points along line have gaps. These gaps are bridged by constituents point of a line.

0-space **n points** have **n-1** gaps.

### Further glimpse

Set up of 0-space points along interval (1-space body), as a set up 'AB' of



n points of 0-space, with (n-1) gaps requires (n-1) steps of 1-space constituents units for exhaustive coverage from A to B.

However, for this coverage there is requirement of n steps of 0-space constituents (points).

Let  $n = 10$ , so the rule 'all from 9 and last from 10'.

### Mental Exercise

Let us sit comfortably and to permit the transcending mind to visit a text 'निखिलं नवतश्चरमं दशतः'. And to appreciate the distinctive features and values of 'निखिलं' / all and 'चरमं' / last.

## 5. Further leads

Think a general case of which 'all from 9 and last from 10' is a specific case. It is all from **n** and last from **n + 1**.

Ganita Sutras are a complete system. It has inherent features of going from general to specific and also from specific to general. Ganita Sutra 2 has its predecessor Ganita Sutra 1 of reach one more than previous one. With availability of this rule of Ganita Sutra 1, the same by inherent potentiality and implication, makes it a feature of the system of sequential progression, step by step and that way Ganita Sutras mathematical domain includes and covers, all place value systems and that ten place value system rule of Ganita Sutra 2 is a specific case of the general rule.

## 6. Ganita Sutras and Upsutras

Ganita Sutras and Ganita Upsutras together make an integrated system of 29 steps (16 of 16 Sutras and 13 of 13 upsutras).

One may have a pause here and take note that numbers range 1 to 16 has factors 1 to 29;  $29 = 16 + 13$ . Value 29 is parallel to TCV (ब्रह्मा) = 29 : (ब्रह्मा) Brahma, four head lord is creator the supreme and is overlord of creator's space (4-space). The value 16 is parallel with TCV (जीव) = 16; (जीव) / Jeev / Being. Value 16 is also parallel with  $2^4$ , value of quadruple spatial dimensions of 4-space. The value 13 is parallel with TCV (अक्षर) = 13; (अक्षर) / Akshar / indestructible. It is also parallel with 13 edged cube as hyper cube swapping 4-space domain. Further value  $16 = 5 + 6 + 5$  and value  $13 = 4 + 5 + 4$  are of the formats of transcendence of 6-space origin of 5-space domain and of 5-space origin of 4-space domain respectively.

One shall sit comfortably and to permit the transcending mind to comprehend and imbibe these organization format features and values of formats of Ganita Sutras



and Ganita Upsutras as complete scriptures in their own right to exist, and also both together as integrated mathematical domain.

## 7. Integrated format of Ganita Sutras and Upsutras

SN	Sutra / Upsutra	SN	Sutra / Upsutra
1	<b>Ganita Sutra 1</b>	16	<b>Ganita Sutra 9</b>
2	<b>Upsutra 1</b>	17	<b>Upsutra 8</b>
3	<b>Ganita Sutra 2</b>	18	<b>Ganita Sutra 10</b>
4	<b>Upsutra 2</b>	19	<b>Upsutra 9</b>
5	<b>Ganita Sutra 3</b>	20	<b>Ganita Sutra 11</b>
6	<b>Upsutra 3</b>	21	<b>Upsutra 10</b>
7	<b>Ganita Sutra 4</b>	22	<b>Ganita Sutra 12</b>
8	<b>Upsutra 4</b>	23	<b>Upsutra 11</b>
9	<b>Ganita Sutra 5</b>	24	<b>Ganita Sutra 13</b>
10	<b>Upsutra 5</b>	25	<b>Upsutra 12</b>
11	<b>Ganita Sutra 6</b>	26	<b>Ganita Sutra 14</b>
12	<b>Upsutra 6</b>	27	<b>Upsutra 13</b>
13	<b>Ganita Sutra 7</b>	28	<b>Ganita Sutra 15</b>
14	<b>Upsutra 7</b>	29	<b>Ganita Sutra 16</b>
15	<b>Ganita Sutra 8</b>		

**Note :-**

1. Ganita Sutra 1 is a text of 16 letters.
2. Ganita Sutras 8 and 9 are of 16 letters each and as such these because of spatial order of 4-space, do not require external bridging, and hence no Upsutra has in between placement.
3. Ganita Sutras 15 and 16 as well are of 16 letters each and as such these because of spatial order of 4-space, do not require external bridging, and hence no Upsutra has in between placement.
4. Ganita Upsutra 11 as well is of 16 letters. The placement of Upsutra 10 in between Sutra 11 and Sutra 12 is of significance as Sutra 11 is of mathematical domain and rule 'part as whole'. The text of Ganita Upsutra 11 is of opposite orientation than that of the text of Ganita Sutra 15. The text of Ganita Upsutra 11 is parallel with the second half of the text of Ganita Upsutra 13.
5. Ganita Upsutra 13 is of  $32 = 16 + 16$  letters and as such the placement of Ganita Upsutra 13, as text of 32 letters makes a concrete bridging for Sutras 15 and 16 ahead.

## 8. Blissful feature

Gap between Ganita Sutra 1 and Ganita Sutra 2 is bridged by Ganita Upsutra 1, while Ganita Sutra 2 bridges the gap between Ganita Upsutra 1 and Ganita Upsutra 2.

### 9. Mathematics of Ganita Sutra 2

The mathematical domain of Ganita Sutra 2 is in continuity of mathematical domain of Ganita Sutra 1 supplemented by mathematical domain of Ganita Upsutra 1.

Further mathematics of Ganita Sutra 2 together with Ganita Upsutra 2 provides base for the mathematical domain and mathematics of Ganita Sutra 3.



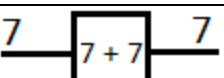

### 10. Ganita Upsutra 1

Ganita Upsutra 1 'आनुरूयेण' has simple rendering 'आनु' / follow, 'रूप्य' / form, 'येण' / as is framed. The rule is that all forms (and formats) are to be followed as per their frames. This is mathematics of symmetry. The working rule of symmetry within arithmetics, manifests as 'proportionality'.

Ganita Sutra 1 and Ganita Upsutra 1 together constitute a concrete foundation for super structures of mathematical domain of Ganita Sutra 2, which with its rule : 'all from 9 and last from 10' gets generalized for all place value system and 10 place value system becomes a specific place value system.

### 11. Letters set up of text of Ganita Sutra 2

The text of Ganita Sutra 2 is a composition of triple word formulations 'निखिलं, नवतश्चरमं, दशतः' as composition of (7, 14, 7) letters respectively which accept a geometric format as follows

	Geometric format
	Letters set up along the format
	Organization at the middle
	Organization of a pair of faces of a plane set up

One may have a pause and take note that

$$7 = h2 = 1, 1 \frac{1}{2}, 2, 2 \frac{1}{2},$$

$$14 = H4 (2, 3, 4, 5)$$

This as a feature of geometric format beneath the text of Ganita Sutra 2, bring to focus the organization (h2, H4, h2)

One may further have a pause here and to take note that the rule 'all from 9 and last from 10', as a set up of a pair of values '9, 10', by rule of symmetry progression will extend it as (9, 10, 11).

And (9, 10, 11) takes us to 9 x 11 grid which accommodates all  $9 \times 11 = 99$  double digit numbers of 10 place value system, as follows

01	02	03	04	05	06	07	08	09
10	11	12	13	14	15	16	17	18
19	20	21	22	23	24	25	26	27
28	29	30	31	32	33	34	35	36
37	38	39	40	41	42	43	44	45
46	47	48	49	50	51	52	53	54
55	56	57	58	59	60	61	62	63
64	65	66	67	68	69	70	71	72
73	74	75	76	77	78	79	80	81
82	83	84	85	86	87	88	89	90
91	92	93	94	95	96	97	98	99

## 12. Format of creative boundary of Transcendental domain

One may have a pause here and take note that domain boundary ratio formulation for Hyper cube 5 is  $A^5: 10B^4$ . The creative boundary (4-space as boundary) of transcendental domain (5-space domain), as such makes a format for ten place value system, as Hyper cube 4 is of 9 versions, which manifests format for 9 numerals of ten place value system.

The symmetry rule will naturally extend for all even place value system because of the format features of boundary folds of Hyper cubes ( $A^n:2nB^{n-1}$ ).

Further the symmetry rule of Ganita Sutra 1 together with asymmetry rule of Ganita Upsutra 2 (शिष्यते शेषसंज्ञः) together with Ganita Sutra 12 (शेषाण्यङ्केन चरमेण) will lead to further extension for odd place value systems as well.

One may have a pause here and to take note that the square and circle, both are representative regular bodies of 2-space. And, cube and sphere, both are the representative regular bodies of 3-space.

## 13. The domain boundary ratio of Hyper cube 2

The domain boundary ratio of Hyper cube 2, square is  $A^2:4B^1$ . However, in respect of a circle, the domain boundary ratio comes to be  $1/4 D^2 : D$ ;  $D = \text{diameter}$ .

One may have a pause here and take note that in case of a square, it is the boundary which has its components, while in case of a circle, it is the domain which has its components.

Likewise are the features of cube and a sphere.

One may further have a pause here and take note of the above feature, which in its generalization, is as that boundary is of  $2n$  components for hyper cube  $n$ . And also the domain as well will have its  $2n$  components.

This brings to focus, as to how even number of components of boundary provide a format for corresponding  $2n$  place value system, i.e. for even place value systems.

And  $2n + 1$  versions of Hyper cube  $n$  provides a format for  $2n + 1$  place value system i.e. for odd place value systems.

One may further have a pause here and take note that above features together provide a clue and a technique to make domain out of its boundary envelope and to have a cut for the domain (like a cut for sweet watermelon) and to have resetting for the domain as a lotus with inside faces of the leaves exposed outwardly.

#### 14. Odd place value systems formats

One shall sit comfortably and to permit the transcending mind to revisit the organization format features of text letters of Ganita Sutra 2 (7, 10, 7) together with the working rule (9, 10) getting extended as (9, 10, 11) and a grid  $9 \times 11$  for the accommodation of all double digit numbers of ten place value systems. The symmetry rules and linear progression rules of Ganita Upsutra 1 and Ganita Sutra 1 together will help generalize grid ( $9 \times 11$ ) for ten place value systems as ( $n-1, n + 1$ ) for  $n$  place value system for  $n = \text{even or odd}$ .

#### 15. Format (h2, H4, h2)

The feature (h2, H4, h2) / (7, 14, 7) of Ganita Sutra 2, in its generality comes to be ( $h_n, H_{2n}, h_n$ ) for  $n$  even or odd.

Table

$h_2, H_4, h_2$	7, 14, 7	$\begin{array}{c} 7 \\ \hline 7 \end{array} \boxed{14}$
$h_{2\frac{1}{2}}, H_5, h_{2\frac{1}{2}}$	9, 18, 9	$\begin{array}{c} 9 \\ \hline 9 \end{array} \boxed{18}$
$H_3, H_6, h_9$	11, 22, 11	$\begin{array}{c} 11 \\ \hline 11 \end{array} \boxed{22}$
$H_{3\frac{1}{2}}, H_7, h_{3\frac{1}{2}}$	13, 26, 13	$\begin{array}{c} 13 \\ \hline 13 \end{array} \boxed{26}$
$H_4, H_8, h_4$	15, 30, 15	$\begin{array}{c} 15 \\ \hline 15 \end{array} \boxed{30}$
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#### 16. VMS & T applications

The VMS & T (Vedic Mathematics, Science and Technology) applications of Ganita Sutra 2 will take us to the TCV values and ten folds of TCV values of the text formulations.

Here below are being tabulated ten folds of TCV values for the text of Ganita Sutra 2.

**Ganita Sutra-2 word formulation**  
**निखिलं (letters 7 TCV 28)**  
**Table of ten TCV folds**

C1	C2	C3	C4	C5	C6	C7	C8	C9	C10
017	2	न्	8		28	11	30	50	108
018	2	श्	2	0	22	16	6	20	42
019	2	ख्	2		22	16	6	20	42
020	2	श्	2	0	22	16	6	20	42
021	2	ल्	5		25	15	18	35	75
022	2	अ	1	15	21	8	2	15	31
023	2	.	9	28	29	17	34	55	119

**Ganita Sutra-2 word formulation**  
**नवतश्चरमं (letters 14 TCV 50)**  
**Table of ten TCV folds**

C1	C2	C3	C4	C5	C6	C7	C8	C9	C10
024	2	न्	8		28	11	30	50	108
025	2	अ	1	24	21	8	2	15	31
026	2	व्	7		27	14	26	45	97
027	2	अ	1	21	21	8	2	15	31
028	2	त्	4		24	12	14	30	64
029	2	अ	1	12	21	8	2	15	31
030	2	श्	2		22	16	6	20	42
031	2	व्	2		22	16	6	20	42
032	2	अ	1	12	21	8	2	15	31
033	2	र	3		16	8	10	25	53
034	2	अ	1	9	21	8	2	15	31
035	2	म्	9		29	17	34	55	119
036	2	अ	1	27	21	8	3	15	31

037	2	.	9	28	29	17	34	55	119
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**Ganita Sutra-2 word formulation**  
**दशतः (letters 7 TCV 29)**  
**Table of ten TCV folds**

C1	C2	C3	C4	C5	C6	C7	C8	C9	C10	
038	2	दृ	6		26	10	22	40	86	
039	2	अ	1	18	21	8	2	15	31	
040	2	शृ	2		22	16	6	20	42	
041	2	अ	1	6	21	8	2	15	31	
042	2	त्	4		24	12	14	30	64	
043	2	अ	1	12	21	8	2	15	31	
044	2	:	13	32			50	75	163	

Note VMS & T applications make a complete discipline in itself and same to be taken up separately.

Dr. S. K. Kapoor



**Aspect 14**  
**GANITA SUTRA 2**  
**I N D E X**

1. Text 'निखिलं नवतश्चरमं दशतः'
2. Simple English rendering of the text
3. Queries and leads
4. Mathematics of a pair of distinct spaces zero state points
5. Further leads
6. Ganita Sutras and Upsutras
7. Integrated format of Ganita Sutras and Upsutras
8. Blissful feature
9. Mathematics of Ganita Sutra 2
10. Ganita Upsutra 1
11. Letters set up of text of Ganita Sutra 2
12. Format of creative boundary of Transcendental domain
13. The domain boundary ratio of Hyper cube 2
14. Odd place value systems formats
15. Format (h2, H4, h2)
16. VMS & T applications

Aspect 15  
GANITA SUTRA 9  
चलनकलनाभ्याम्  
Letters = 16, TCV = 56

1. Text with TCV values

Ganita Sutra-9

SN	1	2	3	4	5	6	7	8	9	10
Letter	च्	अ	ल्	अ	न्	अ	क्	अ	ल्	अ
TCV	2	1	5	1	8	1	1	1	5	1
SN	11	12	13	14	15	16				
Letter	न्	आ	भ्	य्	आ	म्				
TCV	8	2	8	1	2	9				

2. Letterwise TCV folds for the text

चलनकलनाभ्याम् ।

C1= Serial number, C2=letter, C3 = TCV, C4 = TT, trans, C5= FF, Frequency, C6 = F, Formulation, C7= H, Geometric format, C8= R, Transcendence range, C9= RS, Synthesis of transcendence ranges

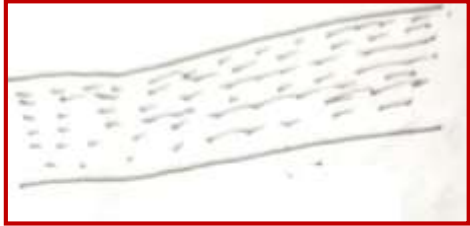
C1	C2	C3	C4	C5	C6	C7	C8	C9
1	च्	2		22	16	6	20	42
2	अ	1	6	21	8	2	15	31
3	ल्	5		25	15	18	35	75
4	अ	1	15	21	8	2	15	31
5	न्	8		28	11	30	50	108
6	अ	1	24	21	8	2	15	31
7	क्	4		24	12	14	30	64
8	अ	1	12	21	8	2	15	31
9	ल्	5		26	10	22	40	86
10	अ	1	18	21	8	2	15	31
11	न्	8		28	11	30	50	108
12	आ	2	0	22	16	6	20	42
13	भ्	8		28	11	30	50	108
14	य्	1		21	8	2	15	31
15	आ	2	0	22	16	6	20	42
16	म्	9	9	29	17	34	55	119

### 3. Simple rendering for the text

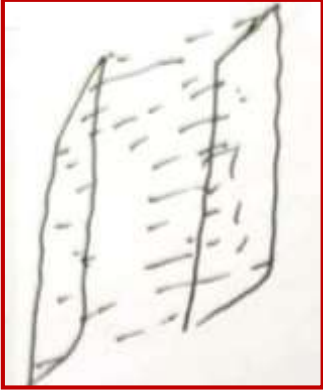
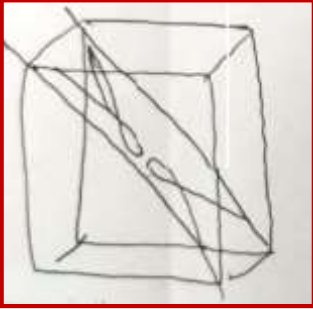
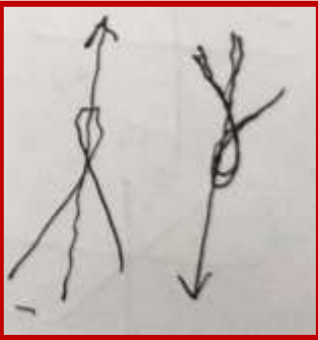
चलन (dynamic state) कलना (consolidation / accumulation) श्याम् (spatial reservoir frame)

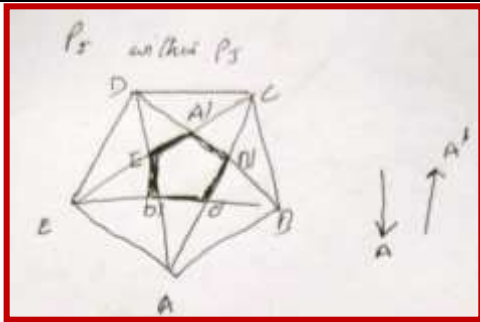
The dynamic state consolidation as / within spatial reservoir frame.

4. One applied value feature of this Sutra is to workout half boundary as a Derivatives format, but as it is availing only half boundary, so the natural limitation is inherently inbuilt in it. And it is. Domain continuity remains unexhausted while half boundary format gets exhausted with the coverage uptill half boundary. The domain continuity feature and boundary derivative feature run parallel only up till half boundary. Thereafter the continuity and derivability do not follow the parallel path. And because of it the phenomenon of everywhere continuous but no where derivable confronts. This modern mathematics difficulty to resolve the phenomenon of everywhere continuous but no where derivable functions would require that the entire boundary is to be taken into consideration like the entire domain being availed for definition of continuity.
5. The applied values range of Sutra 9 is very wide. Vedic mathematics, science and technology concept of Divya Ganga Parvah (transcendental transfer of space content), Divya Darav (transition from manifested content to transcendental content) and Dehantra (transmigration from one body to another body) are fully exploiting this sutra (sutra 9). However, for complete imbibing of pure values of Ganita Sutra 9, one is to acquire proper insight and appropriate enlightenment about the organization format, features and values of text of this sutra.
6. One shall sit comfortably and to permit the transcending mind to visit the following depictions of different features of this Sutra

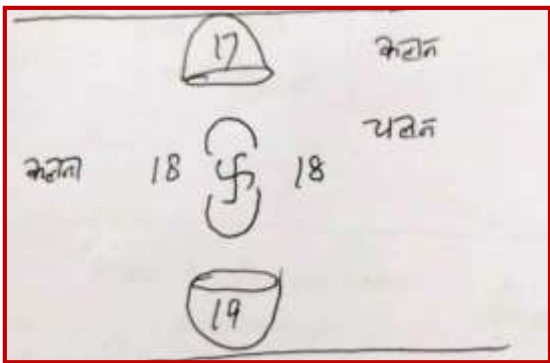
	<p>Hyper cube 1 (interval / -1, 0, 1, 2) with its pair of orientations, on their segregation will permit flow for 0-space as dimension of 2-space. It will lead us to water bed of running river within its pair of banks.</p> <p>One shall sit comfortably and to permit the transcending mind to comprehend it as 'dynamic state' consolidation as /</p>
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	<p>within a spatial reservoir frame.</p>
	<p>A step ahead, one shall revisit hyper cube 2 / surface /0, 1, 2, 3 which with segregation of a pair of faces of 'surface' within 3-space, permit the existence of 'ice cube' / state.</p> <p>One shall sit comfortably and to permit the transcending mind to comprehend and imbibe the dynamic state consolidation / within the pair of faces of a surface as manifestation of a spatial reservoir frame.</p>
	<p>Further in continuity, one shall visit the three dimensional frame as a synthetic set up of a pair of three dimensional of a half dimension, and split of cube as a pair of prisms and the dynamic state consolidation as and within spatial reservoir frame.</p>
	<p>One shall sit comfortably and to permit the transcending mind to be parallel with the transcence phenomenon of spatil order upward and downward transcendence from 4-space as origin of 3-space, and as a result there happening a dynamic state consolidation as and within a spatial reservoir frame.</p>

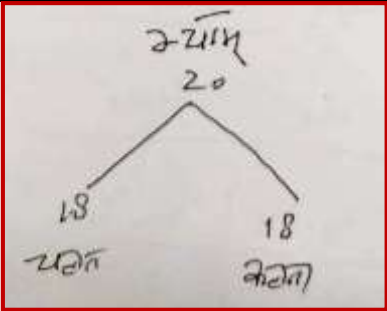


One shall further permit the transcending mind to continuously remain in prolong sitting of trans and to be parallel with the existence of penetagon within a pentagon and this ad-infinitum phenomenon of features of dynamic state consolidation as and within a spatial reservoir frame.

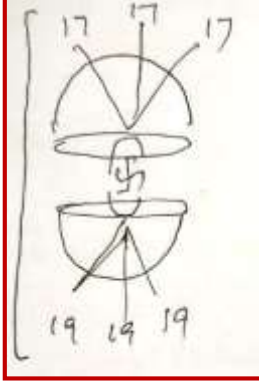
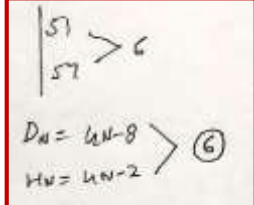
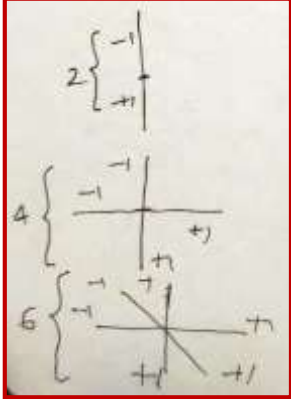



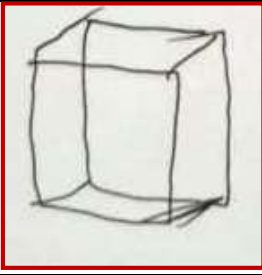
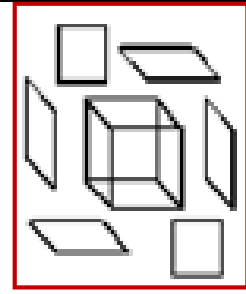
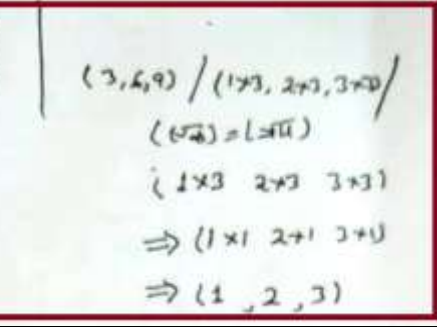
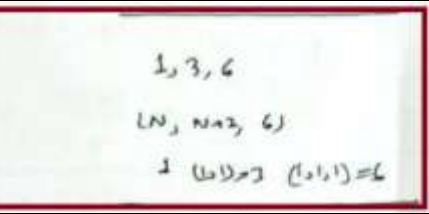
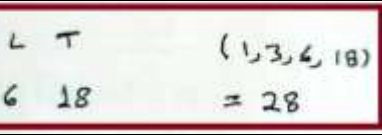
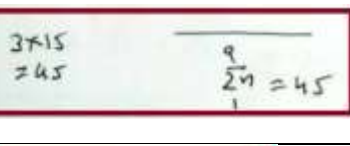
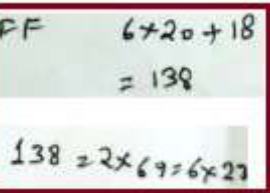
One shall further permit the transcending mind to be parallel with the features of pentagon being a printout of 5-space body. This will bring one face to face with the Transcendental domain (5-space body) unfolding its outer cover as northern and southern hemisphere and the inner fold of the Transcendental domain to be lively at the middle origin seat.

It would be blissful to take note that the formulation 'चलन' with TCV 18 takes parallel to the Transcendental origin, while formulation 'कलन' with TCV 17, parallel with the northern hemisphere and formulation 'कलना' with TCV 18 as consolidation of dynamic state as and within spaital reservoir frame.



Formulation 'भ्याम्' with TCV 'भ्याम्' = 20 as D7 (20, 18, 18, 16' makes out the existence phenomenon of TCV 'चलन' and TCV 'कलना'.  
One shall sit comfortably and to permit the transcending mind to be

	parallel with these features of text of Sutra 9.
	<p>Further one shall revisit the solid order, transcendental domain (5-space with 3-space as dimension)</p> <p>The split of Transcendental domain (5-space) within 4-space with parallel split of three dimensional frame into a pair of three dimensional frames of half dimensions manifests northern hemispheres as of values '17, 17, 17' of summation value 51 and the southern hemisphere, being '19, 19, 19' = 57.</p>
	<p>The difference value <math>57 - 51 = 6</math> is parallel with <math>D_n = 4n - 8</math> and <math>H_n = 4n - 2</math>.</p>
	<p>One shall sit comfortably and to permit the transcending mind to be parallel with the split of a linear dimension because of pair of orientations being of values pair (-1, +1) of difference value 2 and triple linear dimension will make consolidated difference values as 6.</p>
	<p>Further, one shall revisit hexagon within hexagon and be face to face with the feature of only 3 internal diagonal passing through the center.</p>

		<p>One shall sit comfortably and to permit the transcending mind to be parallel with the feature of boundary of hyper cube 3 being a set up of 6 spatial components.</p>
		<p>This feature is of domain boundary ratio <math>A^3: 6B^2</math>. With take off, of a spatial boundary component, there happens a spatial window. The outer space gets dimensionalized as 4-space. As a result 4-space inflow within 3-space domain through spatial window is of a reach at the creative (4-space) origin of 3-space.</p>
		<p>In the background of above features, one may revisit the text formulations 'चलन, कलन, श्याम्'. Here outline of glaring features of the text is being dotted. It will be a blissful exercise to express fully about these features.</p>
		<p>Express about the features outline.</p>
		<p>Express about the features outline.</p>
		<p>Express about the features outline.</p>
		<p>Express about the features outline.</p>

	$F \quad 24 + 27 + 19 = 66$ $H \quad 8 + 20 + 32 = 60$	Express about the features outline.
	$R \quad 5 \times (18 + 12) = 150$ $SR \quad 2 \times 150 + 18 = 318$	Express about the features outline.

### 7. Further study

The further study will take us to VMS & T domain where the concepts and applications of Divya Ganga Parvah (दिव्य गंगा प्रवाह) (transcendental transfer of space content), Divya Darav (दिव्य द्रव्य) (transition from manifested content to transcendental content) and Dehantra (देहान्तर) (transmigration from one body to another body) are fully availing the mathematics of Ganita Sutra 9, much beyond the normal calculus.

$$TCV \text{ (दिव्य द्रव्य)} = 17 + 17 = 34 = H9 = h4 \frac{1}{2} + h4 \frac{1}{2}$$

$$TCV \text{ (दिव्य गङ्गा प्रवाह)} = 17 + 14 + 26 = 57 = 19 + 19 + 19 = h5 + h5 + h5$$

$$TCV \text{ (देहान्तर)} = (\text{देह}) + (\text{अन्त}) + (\text{र}) = 22 + 14 + 4 = 40 = 4 \times 10 = 4 \times (4 + 6).$$



Aspect 16  
GANITA SUTRA 4

परावर्त्य योजयेत्  
Letters = 17, TCV = 52

1. Text with TCV values

Ganita Sutra-4										
SN	1	2	3	4	5	6	7	8	9	10
Letter	प्	अ	र्	आ	व्	अ	र्	त्	य्	अ
TCV	5	1	3	2	7	1	3	4	1	1
SN	11	12	13	14	15	16	17			
Letter	य्	ओ	ञ्	अ	य्	ए	त्			
TCV	1	7	4	1	1	6	4			

2. Letterwise TCV folds for the text

परावर्त्य योजयेत्

C1= Serial number, C2=letter, C3 = TCV, C4 = TT, trans, C5= FF, Frequency, C6 = F, Formulation, C7= H, Geometric format, C8= R, Transcendence range, C9= RS, Synthesis of transcendence ranges

परावर्त्य

C1	C2	C3	C4	C5	C6	C7	C8	C9
1	प्	5		25	15	18	35	75
2	अ	1	15	21	8	2	15	31
3	र्	3		16	8	10	25	53
4	आ	2	0	22	16	6	20	42
5	व्	7		27	14	26	45	97
6	अ	1	21	21	8	2	15	31
7	त्	3		17	8	10	25	53
8	य्	4		24	12	14	30	64
9	य्	1		21	8	2	15	31
10	अ	1	24	21	8	2	15	31

योजयेत्

C1	C2	C3	C4	C5	C6	C7	C8	C9
1	य	1		21	8	2	15	31
2	ओ	7	105	27	14	26	45	97
3	ज	4		24	12	14	30	64
4	अ	1	12	21	8	2	15	31
5	य	1		21	8	2	15	31
6	ए	6	48	26	10	22	40	86
7	व	4	4	24	12	14	30	64

### 3. Simple rendering for the text

‘परावर्त्य (transpose) योजयेत् ‘unite’.

Transpose and Unite

### 4. Transpose and Unite

Hyper cube 1 (interval) has a pair of orientations. First orientation is transposition image of the second orientation. And vice – versa. Second orientation is transposition image of the first orientation. When first orientation is united with its transposition image (second orientation), a unified state, neutralizes the orientations. It is this neutralization of orientations feature, which as a mathematical operation, makes a mathematics of this operation. This operation may be designated as ‘reflection operation’. The object and image, as distinct entities, have many common features, but at the same time, they have their distinguishing features as well. This operation, as reflection operation with its pair of distinct entities (object and image), the same within arithmetic domain permit formatting as (+1, -1). Within geometric domain, the same manifests (domain fold, dimension fold format.

- Hyper cube 2, square / surface, as well has a pair of faces, but of opposite orientations, and as such, organization rule of Ganita Sutra 4 ‘परावर्त्य (transpose) योजयेत् ‘unite’ comes into play and the pair of faces accept representation as a pair of values (-2, +2).
- A step ahead, a three dimensional frame is of a synthetic feature of a pair of three dimensional frame of half dimensions of opposite orientations.
- Within 4-space, because of a spatial order, the feature  $2 + 2 = 4 = 2 \times 2 = (-2) \times (-2)$  and  $2^4 = 4^2$ , it is the rule of Ganita Sutra 4 ‘परावर्त्य योजयेत्’, which will help decipherout a pair of units of 4-space, namely ‘2 as 1’ and ‘1 as 2’.
- The pair of units ‘2 as 1’ an ‘1 as 2’ lead to working unit ‘1 /2’ and as such the mathematics of 4-space becomes a mathematics of distinct features than that of mathematics of 3-space which is of a linear order and is having ‘1 as 1’ as the working unit.

9. The pair of units of 4-space, 2 as 1 and 1 as 2 manifests a pair of distinct sequences of regular bodies of four folds of full unit and of half units.
10. The availability of a sequence of full unit bodies of four folds (n-2, n-1, n, n+1) and also of a sequence of half unit bodies of four folds (n-1, n - 1/2, n, n + 1/2), enrich the Vedic Mathematics, Science and Technology.
11. Sadkhas fulfilled with intensity of urge to be parallel with the pure and applied values of Ganita Sutra 4 shall sit comfortably and to permit the transcending mind to glimpse and imbibe the placement of Ganita Sutra 4 in the organization of Ganita Sutras 1 to 16, as well as, as per its placement in the integrated format of Ganita Sutras 1 to 16 and Ganita Sutras 1 to 13.
12. The placement of Ganita Sutra 4 in the integrated format of Ganita Sutras and Ganita Upsutras comes to be as follows :-

SN	Sutra / Upsutra	Text
1	Sutra 1	एकाधिकेन पूर्वेण Letters = 16, TCV = 75
2	Upsutra 1	आनुरूप्येण Letters = 10, TCV = 42
3	Sutra 2	निखिलं नवतश्चरमं दशतः Letters = 28, TCV = 107
4	Upsutra 2	शिष्यते शेषसंज्ञः Letters = 18, TCV = 74
5	Sutra 3	ऊर्ध्वतिर्यग्याम् Letters = 15, TCV = 56
6	Upsutra 3	आधमाधेनान्त्यमन्त्येन Letters = 23, TCV = 96
7	Sutra 4	परावर्त्य योजयेत् Letters = 17, TCV = 52
8	Upsutra 4	केवलैः सप्तकं गुण्यात् Letters = 21, TCV = 92

13. One may have a pause here and take note that transition from Ganita Sutra 3 to Ganita Sutra 4 takes place with bridging of the gap by Ganita Upsutra 3.
14. Further the transition from Ganita Sutra 4 to Ganita Sutra 5 takes place with gap standing bridged by Ganita Upsutra 4.
15. Still further, Ganita Sutra 4 itself bridges the gap between Ganita Upsutra 3 and Ganita Upsutra 4.
16. One shall sit comfortably and to permit the transcending mind to be parallel with these organization features while reaching at the pure and applied values of Ganita Sutra 4.
17. The central values domain of mathematics of Ganita Sutra 4 is as are the values of the text of Ganita Sutra 4.
18. The values of the text of Ganita Sutra 4 permit chase in terms of TCV values of its letters.
19. Further, the distinct folds of TCV values, lead us to further values domain of mathematics of Ganita Sutra 4.



folder 35b file 11 in 35



Aspect 17

GEETA CHAPTER 15

पञ्चदशोऽध्यायः पुरुषोत्तमयोग

Panchdasho Adhyay : Purshotamm Yoga:

Uvacha – 1 Shalokas 20 Pushpika syllables – 49 TCV (पुरुषोत्तम योग) = 49 + 12 = 61
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### Background visit

1. Chapter 15 follows chapter 14 and is being followed by chapter 16.

Shalokas 21 to 27 of chapter 14 are of Sribhagwan Uvacha. All 1 to 20 shalokas of chapter 15 are also of Sribhagwan Uvacha. Further all 1 to 24 shalokas of chapter 16 as well are of Sribhagwan Uvacha. This way, these 6 + 20 + 24 = 50 shalokas are of Sribhagwan and these are in continuity but at the same time these stand classified respectively being of chapters 14, 15 and 16.

To appreciate this organization feature, firstly we have to be conscious as that chapters 14, 15 and 16 are distinct yoga disciplines domains. Chapter 14 is Guntiryavibagyog, Chapter 15 is Purshotamyog and chapter 16 is Deviasurismapadavibagyog. Further, the values triple (6, 20, 24), as per their parallel geometric formats lead us to Hyper cube 2 of four folds summation value 6. Value 20 is parallel with the synthesis value of a pair of spatial ranges (2, 3, 4, 5, 6). And value 24 is parallel with the six creative dimensions constituting a dimensional frame of 6-space.

One may have a pause here and take note that quadruple folds for geometric frame of value 6, pentafolds transcendence ranges for geometric format of value 20 and hexa dimensions of dimensional frame of 6-space, that way make a sequential progression of reach from 4-space to 5-space to 6-space

2. Chapter 12 and chapter 15, both are of 20 shalokas ranges. Chapter 12 is Bhaktiyog while chapter 15 is Purshotamyog. Chapter 12 is of two Uvachas, one of Arjuna and other of Sribhagwan. Arjuna Uvacha is of single shaloka while Sribhagwan Uvacha is of 19 shalokas. Further Pushpika of Bhaktiyog is of 45 syllables, puspika of Purshottamyog is of 49 syllables. Value 45 is summation value of values range 1

to 9, while value 49 is  $7 \times 7$ . One may have a pause here and take note that the 9-space domain splits into a pair of 7-space domains.

3. In between chapter 13 is Ksetraksatreggyog of 34 shalokas range. Value 34 is parallel with summation value of four folds (7, 8, 9, 10) of hyper cube 9, the representative regular body of 9-space in 4-space. One may have a pause here and taken note that Hyper cube 4, the representative regular body of 4-space is of 9 versions and these are the representative regular bodies of 9 geometries of 4-space.

### **Panchvritya**

4. Geeta is a Yoga scripture. Being a yoga scripture, its organization as well as knowledge and enlightenment are to be approached and imbibed sequentially as of five folds. This feature is parallel with space as the fifth element. Further, Hyper cube 5, representative regular body of 5-space in 4-space, is a set up of four folds (3, 4, 5, 6) of summation value 18 parallel with the organization of text of Geeta being of 18 chapters and each chapter being a distinct yoga discipline.
5. The sequential organization of chapters 1 to 18, inherently, also avails the values of number 1 to 18. The organization of values range 1 to 18, is of the features that nine steps range 1 to 9 becomes the feature of chapters 1 to 9 and next 9 steps range of values 10 to 18 becomes the features of chapters 10 to 18.
6. The first half (chapters 1 to 9) avail formats of 1 to 9 space and of their bodies manifestation within 4-space, while second half (Chapters 10 to 18) avail boundary folds of hyper cubes 5 to 9.
7. 5-space, in its role, as origin of 4-space, and otherwise value 5 being of middle placement of 9 numerals range 1 to 9, and still further, there being 9 versions of Hyper cube 4, and the dimensional transcendence from 5-space to its solid dimension and further to its linear dimension of dimension, makes Transcendental triples (5, 3, 1) of summation value 9 while the product value  $5 \times 3 \times 1 = 15$  is parallel with TCV (स्वर) = 15. Here it also relevant to take note that TCV (पञ्च) = 15.
8. These features of value 15 are inherently marking their presence in the organization, knowledge and enlightenment of Purshotamyoga of chapter 15 of Geeta.

### **Pratmavriti**

9. Geeta text is availing Devnagri alphabet.
10. Devnagri alphabet is a set up of compactified formats.
11. Three upper most formats are : letters format, numbers format and geometric format.
12. For visiting pure and applied values of Vedic mathematics, one is to firstly reach from letters format to numbers format, to be followed by a reach from numbers format to geometric format.

13. The reach technique from letters format to numbers format is of placement values of individual letters in the Devnagri alphabet format (letters format). This is designated as Transcendental code values (TCV) technique, as this transition and transformation is of feature and value of transcendence from four fold manifested creations of 4-space to five fold format of 5-space.
14. As such, the Partmavriti, first chaste step, is going to be to have conversion for the letters text into numbers text, which would mean to associate TCV values to the letters of the text.
15. Here below shalokawise text is followed by TCV dictionary of the text words. The formal definition for TCV of word of Devnagri alphabet letters may be taken as the summation value of TCV values of individual letters of the **word**.
16. For facility of convenient reference, hereunder is reproduced Devnagri alphabet with the respective placement values of the individual letter making their respective TCV values.

### Devnagri Varanmala देवनागरी वर्णमाला

$$\begin{aligned}
 & \text{TCV (देवनागरी वर्णमाला)} = \\
 & = \text{TCV (देवनागरी)} + \text{TCV (वर्णमाला)} \\
 & = (41+36) = 77
 \end{aligned}$$

#### Nine vowels

$$\begin{array}{cccccccccc}
 \text{अ} & \text{इ} & \text{उ} & \text{ऋ} & \text{ऌ} & \text{ए} & \text{ओ} & \text{ऐ} & \text{औ} & & \\
 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & & \\
 \end{array}
 \quad \text{TCV (अ इ उ ऋ ल ए ओ ऐ औ)} = 45$$

**Class 1 letters = TCV 45**

#### 5 x 5 Varga consonants

$$\begin{array}{cccccc}
 \text{क} & \text{ख} & \text{ग} & \text{घ} & \text{ङ} & 1 & 2 & 3 & 4 & 5 & = \text{TCV (क ख ग घ ङ)} = 15 \\
 \text{च} & \text{छ} & \text{ज} & \text{झ} & \text{ञ} & 2 & 3 & 4 & 5 & 6 & = \text{TCV (च छ ज झ ञ)} = 20 \\
 \text{ट} & \text{ठ} & \text{ड} & \text{ढ} & \text{ण} & 3 & 4 & 5 & 6 & 7 & = \text{TCV (ट ठ ड ढ ण)} = 25 \\
 \text{त} & \text{थ} & \text{द} & \text{ध} & \text{न} & 4 & 5 & 6 & 7 & 8 & = \text{TCV (त थ द ध न)} = 30 \\
 \text{प} & \text{फ} & \text{ब} & \text{भ} & \text{म} & 5 & 6 & 7 & 8 & 9 & = \text{TCV (प फ ब भ म)} = 35 \\
 \end{array}$$

TOTAL TCV = 125

**Class 2 letters = TCV 125**

#### Anthstha letters:

$$\begin{array}{cccc}
 \text{य} & \text{र} & \text{ल} & \text{व} & 1 & 3 & 5 & 7 & = 16 = \text{TCV (य र ल व)} \\
 \end{array}$$

**Class 3 letters = TCV 16**

#### Ushmana letters:

श स ष ह 2 3 6 9 = 20 = TCV (श स ष ह)

Class 4 letters = TCV 20

**Grand summation value of TCV of formulation Devnagri  
varanmala and its quadruple classes  
= 77 + 45 + 125 + 16 + 20 = 283**

17. It will be a blissful exercise to revisit the TCV dictionary entries of each shaloka and to verify the tabulation of TCV values of individual words :

### Shalokawise text with TCV Dictionary

श्रीभगवानुवाच

#### 1. Shaloka 1 text

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।  
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

ऊर्ध्वमूलम्, अधःशाखम्, अश्वत्थम्, प्राहुः, अव्ययम्,  
छन्दांसि, यस्य, पर्णानि, यः, तम्, वेद, सः, वेदवित् ॥१॥

#### TCV dictionary

Word	ऊर्ध्व	मूल	अध	शाखा	अश्वत्थ	अव्यय
TCV	23	21	9	8	21	11
Word	छन्द	पर्ण	वेद,	वेदवित		
TCV	19	16	20	33		

#### Shaloka 2 text

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।  
अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलापेके ॥२॥

अधः, च, ऊर्ध्वम्, प्रसृताः, तस्य, शाखाः, गुणप्रवृद्धाः, विषयप्रवालाः,  
अधः, च, मूलानि, अनुसन्ततानि, कर्मानुबन्धीनि, मनुष्यलोके ॥२॥

#### TCV dictionary

Word	अध	ऊर्ध्व	प्रसृता	शाखा	गुण	प्रवृद्धा
TCV	9	23	20	8	14	33
Word	विषय	प्रवाला	मूल	अनुसन्तत	कर्म	अनुबन्ध
TCV	18	23	21	34	14	36
Word	मनुष्य	लोक				
TCV	29	14				

#### Shaloka 3 text

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।  
अश्वत्थमेनं सुविरुढमूलम् असंगशस्त्रेण वृढेन छित्त्वा ॥३॥

न, रूपम्, अस्य, इह, तथा, उपलभ्यते, न, अन्तः, न, च, आदिः, न, च, सम्प्रतिष्ठा,  
अश्वत्थम्, एनम्, सुविरुढमूलम्, असंगशस्त्रेण, वृढेन, छित्त्वा ॥३॥

#### TCV dictionary

Word	रूप	अन्त	आदि	सम्प्रतिष्ठा	अश्वत्थ	
TCV	15	14	10	38	21	
Word	सुविरुढमूल	असंग	शस्त्र	वृढ	छित्त्वा	
TCV	52	14	12	17	18	

#### Shaloka 4 text

ततः पदं तत्परिमार्गितव्यं यस्मिन् गता न निवर्तन्ति भूयः ।  
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

ततः, पदम्, तत्, परिमार्गितव्यम्, यस्मिन्, गताः, न, निवर्तन्ति, भूयः, तम्, एव, च,  
आद्यम्, पुरुषम्, प्रपद्ये, यतः, प्रवृत्तिः, प्रसृता, पुराणी ॥४॥

#### TCV dictionary

Word	तत	पद	परिमार्ग	निवर्त	आदि	पुरुष
TCV	10	13	28	25	10	24
Word	प्रपद्ये	प्रवृत्ति	प्रसृता	पुराणी		
TCV	20	24	24	24		

#### Shaloka 5 text

निर्मानमोहा जितसंगदोषा अध्यात्मनित्या विनिवृत्तकामाः ।  
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर् गच्छन्त्यमूढाः पदमव्ययं तत् ॥५॥

निर्मानमोहाः, जितसंगदोषा, अध्यात्मनित्याः, विनिवृत्तकामाः, द्वन्द्वैः, विमुक्ताः,  
सुखदुःखसंज्ञैः, गच्छन्ति, अमूढाः, पदम्, अव्ययम्, तत् ॥५॥

#### TCV dictionary

Word	निर्मान	निर्मोह	जितसंग	अध्यात्म	नित्य	विनिवृत्तकाम	द्वन्द्व
TCV	32	38	24	26	16	52	34
Word	विमुक्त	सुख	दुःख	अमूढ	पद	अव्यय	तत्
TCV	27	9	25	23	13	11	9

#### Shaloka 6 text

न तद् भासयते सूर्यो न शशांको न पावकः ।  
यद् गत्वा न निवर्तन्ते तद्धाम परमं मम ॥६॥

न, तत्, भासयते, सूर्यः, न, शशाङ्कः, न, पावकः,  
यत्, गत्वा, न, निवर्तन्ते, तत्, धाम, परमम्, मम ॥६॥

### TCV dictionary

Word	तत्	भासयते	सूर्य	शशाङ्क	पावक	निवर्तन्ते
TCV	9	26	13	14	17	38
Word	धाम	परम				
TCV	19	20				

### Shaloka 7 text

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

मम्, एव, अंशः, जीवलोके, जीवभूतः, सनातनः ।  
मनःषष्ठानि, इन्द्रियाणि, प्रकृतिस्थानि, कर्षति ॥७॥

### TCV dictionary

Word	अंश	जीव	लोक	भूत	सनातन	मन
TCV	13	16	14	19	28	19
Word	षष्ठ	इन्द्रि	प्रकृति	स्थान	कर्षण	
TCV	18	18	18	19	19	

### Shaloka 8 text

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥

शरीरम्, यत्, अवाप्नोति, यत्, च, अपि, उत्क्रामति, ईश्वरः ।  
गृहीत्वा, एतानि, संयाति, वायुः, गन्धान्, इव, आशयात् ॥८॥

### TCV dictionary

Word	शरीर	अवाप्न	उत्क्रामण	ईश्वर	गृहण	संयण
TCV	14	24	28	18	25	23
Word	वायु	गन्ध	आशय			
TCV	13	20	7			

### Shaloka 9 text

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।  
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥९॥

श्रोत्रम्, चक्षुः, स्पर्शनम्, च, रसनम्, घ्राणम्, एव, च ।  
अधिष्ठाय, मनः, च, अयम्, विषयान्, उपसेवते ॥९॥

### TCV dictionary

Word	श्रोत्र	चक्षु	स्पर्श	रस	घ्राण	अधिष्ठान
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TCV	16	13	14	8	15	31
Word	मन	विषय	उपसेवन			
TCV	19	18	35			

### Shaloka 10 text

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

उत्क्रामन्तम्, स्थितम्, वा, अपि, भुञ्जानम्, वा, गुणान्वितम् ।  
विमूढाः, न, अनुपश्यन्ति, पश्यन्ति, ज्ञानचक्षुषः ॥१०॥

### TCV dictionary

Word	उत्क्रामन्त	स्थित	भुञ्जान	गुण	अन्वित्	विमूढ
TCV	33	15	32	14	22	31
Word	ज्ञानचक्षु	ज्ञानचक्षुष				
TCV	34	41				

### Shaloka 11 text

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।  
यतन्तोऽष्कृतात्मानो नैनं पश्यन्त्यचेतसः ॥११॥

यतन्तः, योगिनः, च, एनम्, पश्यन्ति, आत्मनि, अवस्थितम् ।  
यतन्तः, अपि, अकृतात्मानः, न, एनम्, पश्यन्ति, अचेतसः ॥११॥

### TCV dictionary

Word	यतन्त	योगि	आत्मा	अवस्थित	अकृतात्मान	अचेतस
TCV	20	13	17	24	36	18

### Shaloka 12 text

यदादित्यगतं तेजो जगद् भासयतेऽखिलम् ।  
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१२॥

यत्, आदित्यगतम्, तेजः, जगत्, भासयते, अखिलम् ।  
यत्, चन्द्रमसि, यत्, च, अग्नौ, तत्, तेजः, विद्धि, मामकम् ॥१२॥

### TCV dictionary

Word	आदित्य	तेज	जगत्	भासयते	अखिल	चन्द्र
TCV	16	15	13	26	11	19
Word	अग्नि	विद्धि				
TCV	14	24				

### Shaloka 13 text

गामाविश्य च भूतानि धारयाम्यहमोजसा ।  
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

गाम्, आविश्य, च, भूतानि, धारयामि, अहम्, ओजसा ।  
पुष्णामि, च, ओषधीः, सर्वाः, सोमः, भूत्वा, रसात्मकः ॥१३॥

### TCV dictionary

Word	गाम्	आविश्य	भूत	धारण	ओजस्	पुष्ट
TCV	14	15	19	21	15	18
Word	ओषधी	सोम	रस			
TCV	25	20	8			

### Shaloka 14 text

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

अहम्, वैश्वानरः, भूत्वा, प्राणिनाम्, देहम्, आश्रितः ।  
प्राणापानसमायुक्तः, पचामि, अन्नम्, चतुर्विधम् ॥१४॥

### TCV dictionary

Word	वैश्वानर	प्राणि	देह	प्राण	आपान	अन्न
TCV	39	17	22	16	18	18
Word	चतुर्विध					
TCV	29					

### Shaloka 15 text

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।  
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद् वेदविदेव चाहम् ॥१५॥

सर्वस्य, च, अहम्, हृदि, सन्निविष्टः, मत्तः, स्मृतिः, ज्ञानम्, अपोहनम्, च, वेदैः, च, सर्वैः,  
अहम्, एव, वेद्यः, वेदान्तकृत्, वेदवित्, एव, च, अहम् ॥१५॥

### TCV dictionary

Word	हृदि	सन्निविष्ट	स्मृति	ज्ञान	अपोहन	वेद
TCV	21	33	22	21	32	20
Word	वेद्य	वेदान्तकृत्	वेदवित्			
TCV	22	43	33			

### Shaloka 16 text

द्वाविमो पुरुषौ लोके क्षरश्चाक्षर एव च ।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥

द्वौ, इमो, पुरुषौ, लोके, क्षरः, च, अक्षरः, एव, च, क्षरः, सर्वाणि, भूतानि, कूटस्थः,  
अक्षरः, उच्यते ॥१६॥

### TCV dictionary



Word	पुरुष	लोक	क्षर	अक्षर	भूत	कूटस्थ
TCV	24	14	12	13	19	20

### Shaloka 17 text

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥१७॥

उत्तमः, पुरुषः, तु, अन्यः, परमात्मा, इति, उदाहृतः ।

यः, लोकत्रयम्, आविश्य, बिभर्ति, अव्यय, ईश्वरः ॥१७॥

### TCV dictionary

Word	उत्तम	पुरुष	परमात्मा	उदाहृत	लोकत्रय	
TCV	22	24	37	29	22	
Word	आविश्य	बिभर्ति	अव्यय	ईश्वर		
TCV	15	26	11	18		

### Shaloka 18 text

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥

यस्मात्, क्षरम्, अतीतः, अहम्, अक्षरात्, अपि, च, उत्तमः ।

अतः, अस्मि, लोके, वेदे, च, प्रथितः, पुरुषोत्तमः ॥१८॥

### TCV dictionary

Word	क्षर	अतीत	अक्षर	उत्तम	लोक	
TCV	12	15	13	22	14	
Word	वेद	प्रथित	पुरुषोत्तम			
TCV	20	19	49			

### Shaloka 19 text

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।

स सर्ववित् भजति मां सर्वभावेन भारत ॥१९॥

यः, माम्, एवम्, असम्मूढः, जानाति, पुरुषोत्तमम् ।

सः, सर्ववित्, भजति, माम्, सर्वभावेन, भारत ॥१९॥

### TCV dictionary

Word	असम्मूढ	पुरुषोत्तम	सर्ववित्	भजति	सर्वभावेन	
TCV	36	49	27	21	46	

### Shaloka 20 text

इति गुह्यतमं शास्त्रामिदमुक्तं मयानघ ।

एतद् बुद्ध्वा बुद्धिमान् स्यात्कृतकृत्यश्च भारत ॥२०॥

इति, गुह्यतमम्, शास्त्राम्, इदम्, उक्तम्, मया, अनघ ।

एतत्, बुद्ध्वा, बुद्धिमान्, स्यात्, कृतकृत्यः, च, भारत ॥२०॥

### TCV dictionary

Word	इति	गुह्यतम	शास्त्र	अनघ	बुद्ध्वा	
TCV	8	32	13	15	32	
Word	बुद्धिमान	कृतकृत्य	भारत			
TCV	45	21	18			

### पुष्पिका :-

(ॐ तत्सदिति) श्रीमद्भगवद्गीता सूफनलषत्सु ब्रह्मवलद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
पुरुषोत्तमयोग योगो नाम पञ्चदशोऽध्यायः ॥११॥

### Pushpika :-

(Om tatsat ity) (Shrimad Bhagwad Geeta Suupnishatsu Brahamvidya yam yogshastre  
Shri Krishan Arjun Sambade **Purushotamm** Yogo nam **Panchdasho** Adhyay)



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Aspect 18

GEETA CHAPTER 15

पञ्चदशोऽध्यायः पुरुषोत्तमयोग

Panchdasho Adhyay : Purshotamm Yoga:

Uvacha – 1 Shalokas 20 Pushpika syllables – 49  
TCV (पुरुषोत्तम योग) = 49 + 12 = 61

Dwitya Vriti to Pancham Vriti

(Second processing fold to fifth processing fold)

**Prathma Vriti (First processing fold)**

18. First processing fold takes us from letters alphabet format of Devnagri to numbers alphabet format of Devnagri.
19. This reach from letters alphabet to numbers alphabet brings in numbers values for letters in terms of which one can even coordinate different alphabets.
20. Sadkhas fulfilled with intensity of urge to be parallel with the potentialities and features of Devnagri alphabet being the mother alphabet of all alphabets accepted by human mind for different speaking languages.
21. It in itself is going to be a very big project and exercise to explore ancient times when Devnagri alphabet had a lineage as a family of ancient languages alphabets.
22. It in itself is going to be a complete discipline in itself

**Dwitya Vriti to Pancham Vriti**

(Second processing fold to fifth processing fold)

23. Essential forms and domains of processing folds are as follows :

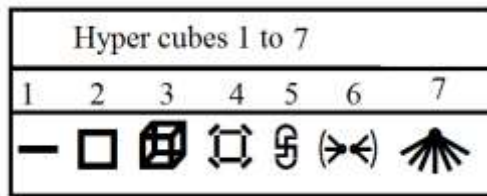
Fold	Essential features
First	Transition from letters alphabet to number alphabet
Second	Transition from number alphabet to Sathapatya / geometric format
Third	Sankhiya Nishtha and Yoga Nishtha / interlocking of artifices of numbers and synthesis of dimensional frames
Fourth	Ganita Sutras and Geeta
Fifth	Manuesha Lok / Human existence space

**Dwitya Vriti**

24. Dwitya Vriti, in continuity of Prathma Vriti, transit from numbers alphabet to Sathapatya / geometric format.
25. Formulation Sathapatya 'स्थापत्य' leads to TCV (स्थापत्य) = 22 which accepts organization  $22 = 4 + 5 + 6 + 7$ , which is parallel with four folds (4, 5, 6, 7) of hyper cube 6.

26. Mansara, the scripture of Sathapatya upved, describes the features of Sathapatya measuring rod as that its presiding deity is Lord Vishnu, while the presiding deity of the measure of the measuring rod is Lord Brahma. Simultaneously Mansara enlists features of Sathapatya measuring rope as that its presiding deity is Vasuki serpent.
27. These features as these are the manifested features of Lord Vishnu, overlord of 6-space, Lord Brahma as overlord of 4-space and Vasuki of Transcendental (5-space) flow features.
28. With it, the measuring domain of Sathapatya measuring rod becomes the surfacing domain getting surfaced in terms of Sathapatya measuring rod being a synthetic set up of representative regular bodies of 1 to 6 space manifesting within creator's space (4-space).
29. The basic features of Sathapatya measuring rod are as follows :-

**12 (1)** Symbols for Hyper cubes 1 to 7, bodies of 1-space to 7-space



**12 (2)** Hyper cube n is of four folds (n-2, n-1, n, n+1). These four folds are designated as dimension fold, boundary fold, domain fold and origin fold.

C0	C1	C2	C3	C4
H1	1	2	3	4
H2	2	3	4	5
H3	3	4	5	6
H4	4	5	6	7
H5	5	6	7	8
H6	6	7	8	9
H7	7	8	9	10

C0= Hyper cube (H), C1 = Dimension fold, C2 = boundary fold, C3= Domain fold, C4 = Origin fold

**12 (3)** Domain boundary ratio formulation  $A^n:2nB^{n-1}$ .

C0	C1	C2	C3	C4	C5
H1	(-1, 0, 1, 2) = 2	A <sup>1</sup>	2B <sup>0</sup>	1 x 2 = 2	2 H1
H2	(0, 1, 2, 3) = 6	A <sup>2</sup>	4B <sup>1</sup>	2 x 4 = 8	2+ 6 H1 + H2
H3	(1, 2, 3, 4) = 10	A <sup>3</sup>	6B <sup>2</sup>	3 x 6 = 18	2 +6 + 10 H1 + H2 + H3
H4	(2, 3, 4, 5) = 14	A <sup>4</sup>	8B <sup>3</sup>	4 x 8 = 32	2 +6 + 10+ 14 H1 + H2 + H3 + H4
H5	(3, 4, 5, 6) = 18	A <sup>5</sup>	10B <sup>4</sup>	5 x 10 = 50	2 +6 + 10+ 14+ 18 H1 + H2 + H3 + H4+ H5
H6	(4, 5, 6, 7)	A <sup>6</sup>	12B <sup>5</sup>	6 x 12	2 +6 + 10+ 14+ 18 + 22

	= 22			= 72	H1 + H2 + H3 + H4+ H5+H6
H7	(5, 6, 7, 8)	A <sup>7</sup>	14B <sup>6</sup>	7 x 14	2 +6 + 10+ 14+ 18 + 22 + 26
	= 26			= 98	H1 + H2 + H3 + H4+ H5+H6 + H7

C0= Hyper cube (H), C1= Summation value of four folds of hyper cube, C2 = Domain Fold, C3 = boundary fold, C4= Coordinates fixation of boundary fold, within dimensional frame of domain fold, C5= Geometric format / Sathapatya format

**12 (4)** 4-space is a spatial order space (2-space as dimension). As such, 4-space has a pair of units namely 2 as 1 and 1 as 2. It gives rise to 1/2 as a working unit. With it there are two distinct generic sequential manifestations (hyper cubes) of full unit (n-2, n-1, n, n+1) and half units (n-1, n- 1/2, n, n +1).

The table hereunder enlists essential features of Hn (full unit) and hn (half unit) Hyper cubes manifestations of 1-space to 7-space.

C0	C1	C2	C3	C4	C5
1-space	H1	2	h1	3	H1 + h1 = 2 + 3 = 5
2-space	H2	6	h2	7	H2 + h2 = 6+ 7 = 13
3-space	H3	10	h3	11	H3 + h3 = 10+ 11 = 21
4-space	H4	14	h4	15	H4 + h4 = 14+ 15 = 29
5-space	H5	18	h5	19	H5 + h5 = 18+ 19 = 37
6-space	H6	22	h6	23	H6 + h6 = 22+ 23 = 45
7-space	H7	26	h7	27	H7 + h7 = 26+ 27 = 53
8-space	H8	30	h8	31	H8 + h8 = 30+ 31 = 61
9-space	H9	34	h9	35	H9 + h9 = 34+ 35 = 69
10-space	H10	38	h10	39	H10+ h10 = 38+ 39 = 77

**C0**=Space **C1**=full unit body, **C2**= Summation value of four folds of C1, **C3**= half unit body, **C4**= Summation value of four folds of C3, **C5**= Hn+hn

**12 (5)** Origin of Hyper cube is of a dual status becomes a seat of value of both full unit and half unit manifestation. N-space domain with pair of manifestations Hn and hn will make value for its origin as Hn + hn. The following table gives the values of origin seats of 1-space to 10-space.

C0	C1
1-space	H1 + h1 = 2 + 3 = 5
2-space	H2 + h2 = 6+ 7 = 13
3-space	H3 + h3 = 10+ 11 = 21
4-space	H4 + h4 = 14+ 15 = 29
5-space	H5 + h5 = 18+ 19 = 37
6-space	H6 + h6 = 22+ 23 = 45
7-space	H7 + h7 = 26+ 27 = 53
8-space	H8 + h8 = 30+ 31 = 61
9-space	H9 + h9 = 34+ 35 = 69
10-space	H10+ h10 = 38+ 39 = 77

C0=Space, C1= Origin seat value

**Tritya Vriti**

30. Tṛtīyā Vṛiti, in continuity of Prathmā Vṛiti and Dwītyā Vṛiti follows the unified processing steps of Sankhiyā Nishtha and Yoga Nishtha to meet the situations of interlocking of artifices of numbers and synthesis of dimensional frames.
31. Geeta preserve the enlightenment that the reach destination (Sathan / स्थान) of Sankhiyā Nishtha and of Yoga Nishtha are the same (Geeta 5.5).
32. Sankhiyā Nishtha presumes the existence of geometric formats and avails the same for processing in terms of artifices of numbers.
33. On the other hand, Yoga Nishtha presumes the existence of artifices of numbers and avails the same for processing along geometric formats (within dimensional frames).
34. Vedic Systems are working parallel with the internal interlocking of the artifices of numbers manifesting in the form of factors of numbers.
35. Vedic systems are built as of the range of first perfect number (6 / Surya Ank) to second perfect number (28 / Brahman Ank).
36. For it, values range 1 to 1000 and its primes 1 to 168, being parallel to the dimensional frame of 8-space, viz  $168 = 8 \times 21 = 8 \times (1 + 2 + 3 + 4 + 5 + 6)$ , parallel with the set up of eight dimensions, with each dimension being of a Sathapatya format as 6-space domain.
37. TCV (सहस्रत्र) = 23 = TCV (अनन्त) makes the system perfectly parallel with the inbuilt of the artifices of values of numbers.
38. Sadkhas fulfilled with intensity of urge to acquire insight parallel with Vedic Systems shall draw the table of numbers range 1 to 1000 and their factors. However, for our present stage illustration, the table of numbers 1 to 20 and their factors 1 to 37 is being drawn and the same to be firstly extending for 1 to 37 and then ahead uptill 1 to 99, 1 to 117, 1 to 130, -----, 1 to 1000.

C1	C2	C3	C4
1	1	1	1
2	2	1	2
3	3	1	3
4	2 x 2	2	5
5	5	1	6
6	2 x 3	2	8
7	7	1	9
8	2 x 2 x 2	3	12
9	3 x 3	2	14
10	2 x 5	2	16
11	11	1	17
12	2 x 2 x 3	3	20
13	13	1	21
14	2 x 7	2	23
15	3 x 5	2	25
16	2 x 2 x 2 x 2	4	29

17	17	1	30
18	2 x 3 x 3	3	33
19	19	1	34
20	2 x 2 x 5	3	37

C1 = number, C2 = factors, C3= number of factors, C4= total factors uptill this number.

The above table may be extending uptill 1 to 37 as follows, and this exercise may be continued uptill 1 to 1000.

C1	C2	C3	C4	C5
21	3 x 7	2	39	
22	2 x 11	2	41	
23	23	1	42	
24	2 x 2 x 2 x 3	4	46	
25	5 x 5	2	48	
26	2 x 13	2	50	
27	3 x 3 x 3	3	53	
28	2 x 2 x 7	3	56	
29	29	1	57	
30	2 x 3 x 5	3	60	
31	31	1	61	
32	2 x 2 x 2 x 2 x 2	5	66	
33	3 x 11	2	68	
34	2 x 17	2	70	
35	5 x 7	2	72	
36	2 x 2 x 3 x 3	4	76	
37	37	1	77	

39. One may have a pause here and take note that number value range 4 is of factors 5, number value range 1-5 is of factors 6, number value range 1-6 is of factors 8, number value range 1-8 is of factors 12, number value range 1-12 is of factors 20 and number value range 1-20 is of factors 37. And a step ahead number value range 1-37 is of factors 77.

It will be blissful to take note that TCV (वेद) = 20, TCV (श्रीभगवान्) = 37 and TCV (देवनागरी वर्णमाला) = 77.

40. One shall sit comfortably and to comprehend and imbibe above values of Dwitya Vriti and Tritya Vriti along with the values of Prathma Vriti.



अष्टमोऽध्यायः अक्षरब्रह्मयोग

Ashtmo Adhyay : Aksharbraham Yoga

1. Opening Statement

Braham Rishi Ved Vyas organizes and classifies Vedic Knowledge as four Vedas (Rigved, yajurved, samved and athuravved). Brahamrishi organizes this knowledge in every dwapar Yuga. There are 14 kalpas. The Ahoratra (day and night) organization makes it 14 + 14 = 28. The organization is undertaken 28 times. Parallel to it there are 28 Transcendental designations (names of Brahamrishi). The 28<sup>th</sup> Transcendental designation is Krishnadwipyan.

Formulation 'Krishnadwapayan / कृष्णद्वैपायन'

$$\begin{aligned} \text{TCV (कृष्णद्वैपायन)} &= \text{TCV (क्)} + \text{TCV (ऋ)} + \text{TCV (ऌ)} + \text{TCV (ष्)} + \\ &\text{TCV (अ)} + \text{TCV (इ)} + \text{TCV (उ)} + \text{TCV (ए)} \\ &+ \text{TCV (प्र)} + \text{TCV (आ)} + \text{TCV (यु)} + \text{TCV (अ)} \\ &+ \text{TCV (न्)} + \text{TCV (अ)} \\ &= 1 + 4 + 6 + 7 + 1 + 6 + 7 + 8 + 5 + 2 + \\ &1 + 1 + 8 + 1 \\ &= 58 \end{aligned}$$

$$\begin{aligned} \text{TCV (वैदिक गणित सूत्र)} &= \text{TCV (वैदिक)} + \text{TCV (गणित)} + \text{TCV (सूत्र)} \\ &= 25 + 18 + 15 = 58 \\ &= 29 + 29 \\ &= \text{TCV (ब्रह्मा)} + \text{TCV (ब्रह्मा)} \end{aligned}$$

2. Mathematics of Ganita Sutras

Mathematics of Ganita Sutras is the mathematics of organization of Vedic knowledge. Ganita Sutras and Geeta text are having parallel sequential values as being tabulated hereunder :-

Geeta chapter	Ganita Sutra
1	10
2	11
3	1
4	13
5	2
6	15
7	3



8	Vedic mathematics Base values
9	4
10	Spiritual base values
11	5
12	12
13	6
14	14
15	7
16	16
17	8
18	9

### 3. Geeta chapter 8

Geeta Chapter 8 preserves the knowledge base of Vedic mathematics of Ganita Sutras. Sadkhas fulfilled with intensity of urge to be parallel with features, values, knowledge and enlightenment of vedic mathematics and of Vedic systems shall permit the transcending mind to sequentially comprehend and imbibe the values of text of Geeta chapter 8.

### 4. Sequential organization of text of Geeta chapter 8

The text of Geeta Chapter 8 be sequentially approach as

#### i. Shalokas 1 and 2

Seven questions raised by Arjuna are :

- (1) किं तद् ब्रह्म' / Kim tad brahma
- (2) किमध्यात्मं / kim adhyatmam
- (3) किं कर्म / Kim karma
- (4) किं अधिभूतं / kim Adhibutam
- (5) किं अधिदैवं / kim adhidavam
- (6) कथं अधियज्ञः कोऽत्र देह / Katham Adhiyajah ko tra dehe
- (7) कथं प्रयाणकाले ज्ञेयोऽसि / katham Prayana kale jneyo

#### ii. Shalokas 3 to 5

Answers of Sribhagwan of above seven questions of Arjuna

SN	Question	Answer
1	किं तद् ब्रह्म' / Kim tad brahma	अक्षरं ब्रह्म परमं Aksaram brahma paramam
2	किमध्यात्मं / kim adhyatmam	स्वभावोऽध्यात्म svabhavo dhyatmam
3	किं कर्म / Kim karma	भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः Bhuta-bhavodhava-karo visagah karma samjnitah
4	किं अधिभूतं / kim Adhibutam	अधिभूतं क्षरो भावः Adhibutam ksaro bhavah
5	किं अधिदैवं /	पुरुषश्चाधिदैवतम् ।

	kim adhidavam	purusas cadhidaivatam
6	कथं अधियज्ञः कोऽत्र देह / Katham Adhiyajah ko tra dehe	अधियज्ञोऽहमेवात्र देह adhiyajno ham evatra dehe
7	कथं प्रयाणकाले ज्ञेयोऽसि / katham Prayana kale jneyo	मामेव स्मरन्मुक्त्वा mam eva smaran muktva

iii. **Shalokas 6 to 10**

The fruit of following the above path

The path and fruit for those following the path is subject of enlightenment of these shalokas. It is the path of devotion by continuous recitation and remembering the God. It is the technique of Yoga of consideration of Parana in Brikuti and transcending. This transcendence is of fruit of reach in the eternal domain. All those who recite and remember other Devas, they are destined for the fruits of domains of Devas. It is there, as 6-space (eternal domain of Lord is origin of Transcendental domain, 5-space domain of Devas). Lord seated at 6-space origin seat destines the worshipper of Devas for the fruits of domains of Devas. However, those who worship Lord are destined to the fruits of the domain of the lord himself.

iv. **Shaloka 11**

Value 11 is parallel with the format of 11<sup>th</sup> version of Hyper cube 5. Lord sitting at origin seat of 5-space, proclaims that now He is going to bestow the enlightenment further.

v. **Shalokas 12 to 15**

Lord bestows enlightenment of the way the devotees shall worship by closing the doors and windows of all senses and concentrating mind within hear, and to be parallel with the enlightenment path of Om itah ek akshhar Braham for Transcendental flow into the domain of Lord. And there is no return back for such devotees.

vi. **Shalokas 16 to 17**

Two fold existence phenomenon of life of salvation and rebirth is being explained. Aa Braham Bhuwan and Lokas, are all of recycle format. The day and night cycles are of run thousand chaturyugas duration.

vii. **Shalokas 18 to 22**

The five fold phases and stages of the Transcendental path are : Vyakata, Avakatha, Sanatana, Pursha and Divya Pursha.

viii. **Shalokas 23**

Value 23 has parallel TCV (अनन्त) = 23 and the same is having two fold path of northern hemisphere and southern hemisphere organization and the enlightenment about pilgrimage of Being in both hemispheres.

ix. **Shalokas 24 to 27**

The enlightenment of pilgrimage of both hemispheres is bestowed here in these shalokas.

x. **Shalokas 28**

The fruit of Akshar Braham Yog transcends the domains of Vedas, Yajnas, Tapas, Daan and Transcendental grace Being merges in the Eternal Domain.

### 5. Knowledge base of Enlightenment

The knowledge base of the enlightenment bestowed by Lord with seat at origin of Transcendental domain is of the Transcendental order. The enlightenment values is that one shall transcend the manifested four folds creation format and to be within the Transcendental domain and with the enlightenment even to transcend the Transcendental domain itself and to merge with the eternal domain as origin of Transcendental domain. It is this transition and transformation for 4-space as domain to 4-space as dimension of 6-space which manifests the knowledge base. It is this knowledge base which helps complete transcendence from the linear order knowledge (Gyan Vighan). The linear order knowledge (Gyan Vighan) takes only uptill the cementing seven peaks posed as seven questions as the end fruit of Gyan Vighan Yog of Geeta chapter 7. The answer to these questions, as is the enlightenment of chapter 8 take us for transition and transformation from linear order to spatial order of 4-space and 4-space as dimension transcends Transcendental domain (5-space) and takes to 6-space domain. Sadkhas fulfilled with intensity of urge to be parallel with Vedic knowledge systems shall sit comfortably and to permit the transcending mind to glimpse the way 6-space as origin transcends from 5-space domain and as a result the emergence of transcendence path (5, 6, 5) of summation 16, the Ganita Sutras mathematical domain which has initiation with its first letter (ए) the sixth vowel as value 6 and as 6-space settles the Transcendental journey for the eternal domain (9-space as origin of 8-space domain of 6-space as dimension).

### 6. Sit comfortably and permit the transcending mind to transcend.

Sadkhas fulfilled with intensity of urge to be parallel with Vedic systems shall follow the transcendence path settled as Akshar Braham Yog, particularly in shaloka 13 Om Iti Ek Akshar Braham.

### 7. Om Iti Ek Akshar Braham 'ओम् इति एक अक्षर ब्रह्म्'

The values of Transcendental path 'ओम् इति एक अक्षर ब्रह्म्' deserves to be imbibed fully. The first question being raised and answered is :

1	'किं तद् ब्रह्म्' / Kim tad brahma	अक्षरं ब्रह्म परमं Aksaram brahma paramam
---	---------------------------------------	--

The quadruple formulations 'इति एक अक्षर ब्रह्म', as values of 'ओम्' and quadruple formulations 'ओम् इति एक अक्षर' as values of 'ब्रह्म' deserve to be imbibed well for proper insight and appropriate enlightenment.

### 8. Formulation 'इति'

The formulation 'इति' as a composition of triple letters 'इ त् इ' of triple TCV values (2, 4, 2) makes a sequential progression within creator's space and the same regulates the presence of primes in numbers range from odd primes pair (3, 5) onwards :

Prime	Reach step for next prime	Next Prime
5	2	7
7	4	11
11	2	13
13	4	17
17	2	19
19	4	23
23	2	29
	4	
29	2	31
31	4	37
	2	
37	4	41
--	--	--

One shall sit comfortably and to permit the transcending mind to glimpse the sequence being maintained in second column above as of (2, 4, 2, 4, 2,----)

### 9. Formulation 'एक'

$$TCV (एक) = 8 = TCV (आकाश) = TCV (आप) = TCV (रस) = D4$$

### 10. Formulation 'अक्षर'

$$TCV (अक्षर) = 13 = h 3 \frac{1}{2}$$

### 11. Formulation 'ब्रह्म'

$$TCV (ब्रह्म) = 28 = D9$$

$$28 = 13 + 15 = h 3 \frac{1}{2} + h 4$$

Values pair '13, 15' is of the format of (dimension, domain).

### 12. Formulation 'ओम्'

$$TCV (ओम्) = 7 + 9$$

Values  $16 = 2^4$  is parallel with quadruple spatial dimensions frame of 4-space.

Within 4-space, 2-space as dimension, accommodates single axis and pair of axes both individually as well as collectively as  $2 + 2 + 2 + 2 = 8 = TCV (एक)$  and  $2 \times 2 \times 2 \times 2 = 16 = TCV (द्वय)$ .

One shall sit comfortably and to permit the transcending mind to glimpse and imbibe above features of Transcendental values format of Om itah Ek Akshar Braham and be parallel with the knowledge base of Vedic mathematics and Vedic systems of creator's space manifestation format permitting transcendence at origin.

### 13. Blissful exercise

It will be a blissful exercise to reach at TCV dictionary of words formulations of the text of Geeta Chapter 8. Further one shall firstly reach at simple rendering for the text of shlokas 1 to 28 and then to reach at the Vedic mathematics formats, in the light of TCV values and further in the light of the structural organization, of which some of the features are being enlisted.

अर्जुन उवाच

1 किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।  
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥१॥

**Arjuna Yvaca**

Kim tad brahma kim adhyatmam Kim karma purusottama!  
Adhibutam ca kim proktam adhidavam kinm ucyate!!

अर्जुन उवाच

किम्	तत्	ब्रह्म	किम्	अध्यात्मम्	किम्	कर्म	पुरुषोत्तम ।
अधिभूतम्	च	किम्	प्रोक्तम्	अधिदैवम्	किम्	उच्यते ॥१॥	

2 अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।  
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

Adhiyajah Katham ko tra dehe smin madhusudana!  
Prayana kale ca katham jneyo si niyatamabhih !!

अधियज्ञः	कथम्	कः	अत्र	देहे	अस्मिन्	मधुसूदन ।
प्रयाणकाले	च	कथम्	ज्ञेयः	असि	नियतात्मभिः ॥२॥	

श्रीभगवानुवाच

3 अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।  
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥३॥

**Sri-bhagavan uvaca**

Aksaram brahma paramam svabhavo dhyatmam ucyate!  
Bhuta-bhavodhava-karo visagah karma samjnitah !!

अक्षरम्	ब्रह्म	परमम्	स्वभावः	अध्यात्मम्	उच्यते ।
भूतभावोद्भवकरो	विसर्गः	कर्मसंज्ञितः			
		॥३॥			

4 अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥४॥

Adhibutam ksaro bhavah purusas cadhidaivatam !  
adhiyajno ham evatra dehe deha- bhratam vara !!.

अधिभूतम्	क्षरः	भावः	पुरुषः	च	अधिदैवतम् ।	
अधियज्ञः	अहम्	एव	अत्र	देहे	देहभृताम्	वर ॥४॥

5 अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।  
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥

Anta-kale ca mam eva smaran muktva kalevaram!  
Yah prayati sa mod-bhavam yati nasty atra samsayah.!!

अन्तकाले	च	माम्	एव	स्मरन्	मुक्त्वा	कलेवरम् ।		
यः	प्रयाति	सः	मद्भावम्	याति	न	अस्ति	अत्र	संशयः
								॥५॥

6 यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।  
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥६॥

Yam yam vapi smaran bhavam tyajaty ante kalevaram!  
tam tam evaiti Kaunteya sada tod-bhava-bhavitah!!

यम्	यम्	वा	अपि	स्मरन्	भावम्	त्यजति		अन्ते	कलेवरम् ।
तम्	तम्	एव	एति	कौन्तेय	सदा	तद्भावभावितः ॥६॥			

7 तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।  
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥७॥

Tasmat sarvesu kalesu mam anusmara yudhya ca !  
Mayy arpita-mano-budhir mam evaisasy asamsayah !!

तस्मात्	सर्वेषु	कालेषु	माम्	अनुस्मर	युध्य	च ।
मयि	अर्पितमनोबुद्धिः	माम्	एव	एष्यसि	असंशयम् ॥७॥	

8 अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।  
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८॥

Abhyasa-yoga-yuktena cetasa nanya-gamind !  
Paramam pourusam divyam yati parhamucinatayan !!

अभ्यासयोगयुक्तेन	चेतसा	नान्यगामिना ।			
परमम्	पुरुषम्	दिव्यम्	याति	पार्थ	अनुचिन्तयन् ॥८॥

9 कवि पुराणमनुशासितारम् अणोरणीयांसमनुस्मरेद् यः ।

सर्वस्य धातारमचिन्त्यरूपम् आदित्यवर्णं तमसः परस्तात् ॥६॥

Kavim puranam anusasitaram anor ibktansan abysnared yah!  
Sarvasya adataram acintya-rupam adiya varnam tamasah parastat!!

कविम्	पुराणम्	अनुशासितारम्	
अणोः	अणीयांसम्	अनुस्मरेत्	यः ।
सर्वस्य	धातारम्	अचिन्त्यरूपम्	
आदित्यवर्णम्	तमसः	परस्तात् ॥६॥	

10 प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव ।  
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥१०॥

Prayana-kale manasacalena bhaktya yukto yoga balena caiva !  
Bhruvor madhye pramam avesya samyak sa tam param purusam upaiti divyam !!

प्रयाणकाले	मनसा	अचलेन			
भक्त्या	युक्तः	योगबलेन	च	एव ।	
भ्रुवो	मध्ये	प्राणम्	आवेश्य	सम्यक्	
सः	तम्	परम्	पुरुषम्	उपैति	दिव्यम् ॥१०॥

11 यदक्षरं विदविदो वदन्ति विशन्ति यद् यतयो वीतरागाः ।  
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥११॥

Yad aksaram veda-vido vadanti visanti yad yatayo vita ragah !  
Yad ichchanto brahmacaryam caranti tat te padam sangraheha pravaksye!!

यत्	अक्षरम्	विदविदः	वदन्ति	
विशन्ति	यत्	यतयः	वीतरागाः ।	
यत्	इच्छन्तः	ब्रह्मचर्यम्	चरन्ति	
तत्	ते	पदम्	संग्रहेण	प्रवक्ष्ये ॥११॥

12 सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।  
मूर्ध्नि प्राणमास्थितो योगधारणाम् ॥१२॥

Sarva-dvarani samyamya mano hrdis nirudhya ca!  
Murdhny adhyatmanah pranam astito yoga-dharanam !!

सर्वद्वाराणि	संयम्य	मनः	हृदि	निरुध्य	च ।
मूर्ध्नि	आधय	आत्मनः	प्राणम्	आस्थितः	योगधारणाम् ॥१२॥

13 ॐ इत्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।  
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥१३॥

Om ity ekak saram brahma vydharan mam anusmaran !

**Yah prayati tyajan deham sa yati paramam gatim !!.**

ऊँ	इति	एकाक्षरम्	ब्रह्म	व्याहरन्	माम्	अनुस्मरन् ।	
यः	प्रयाति	त्यजन्	देहम्	सः	याति	परमाम्	गतिम् ॥१३॥

14 अनन्यचेताः सततं यो मां स्मरति नित्यशः ।  
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

Ananya-cetah satatam yo mam smarati nityasah !

**Tasyaham sulabhah partha nitya yuktasya yoginah !!**

अनन्यचेताः	सततम्	यः	माम्	स्मरति	नित्यशः ।
तस्य	अहम्	सुलभः	पार्थ	नित्ययुक्तस्य	योगिनः ॥१४॥

15 मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।  
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

Mam upetya punar janma dukkhalayam asasvatam !

**Napnuvanti mahatmanah samsiddhim paramam gatah !!**

माम्	उपेत्य	पुनर्जन्म	दुःखालयम्	अशाश्वतम् ।
नाप्नुवन्ति	महात्मानः	संसिद्धिं	परमां	गताः ॥१५॥

16 आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।  
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

A-brahma bhuvanal lokah punar avarino rjuna !

**Mam upetya tu kauneya punar jamma na vidyate !!**

आब्रह्मभुवनात्	लोकाः	पुनरावर्तिनः	अर्जुन ।			
माम्	उपेत्य	तु	कौन्तेय	पुनर्जन्म	न	विद्यते ॥१६॥

17 सहस्रयुगपर्यन्तमहर्षद् ब्रह्मणो विदुः ।  
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥१७॥

Sahasra-yuga-paryantam adhar yad brahmano viduh !

**Ratrim yuga sahasrantam te ho-ratra-vido janah !!**

सहस्रयुगपर्यन्तम्	अहः	यत्	ब्रह्मणः	विदुः ।
रात्रिम्	युगसहस्रान्ताम्	ते	अहोरात्रविदः	जनाः ॥१७॥

18 अव्यक्ताद् व्यक्तयः सर्वा प्रभवन्त्यहरागमे ।  
रात्रयागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥



Avyaktad vyaktayah sarvah prabhavanty ahar-agame

**Ratry agame praliyante tatraivayakta samjnake !!**

अव्यक्तात्	व्यक्तयः	सर्वाः	प्रभवन्ति	अहरागमे ।
रात्रयागमे	प्रलीयन्ते	तत्र	एव	अव्यक्तसंज्ञके ॥१८॥

19 भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्रयागमेऽवशः पार्थ प्रभवत्यहरागमे ॥१९॥

Bhuta-gramah sa evayam bhutva praliyate!

**ratry-agame vasah paraha prabhavaty ahar agame !!**

भूतग्रामः	सः	एव	अयम्	भूत्वा	भूत्वा	प्रलीयते ।
रात्रयागमे	अवशः	पार्थ	प्रभवति	अहरागमे ॥१९॥		

20 परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥

Paras tamat tu bhavo nyo vyakto vyaktat sanatanah!

Yah sa sarvesu bhutesu nasyatsu na vinasyati !!

परः	तस्मात्	तु	भावः	अन्यः	अव्यक्तः	अव्यक्तात्	सनातनः ।
यः	सः	सर्वेषु	भूतेषु	नश्यत्सु	न	विनश्यति ॥२०॥	

21 अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥२१॥

Avyakto ksara ity uktas tam ahuh paramam gatim !

Yam prapya na nivartante tad dhama paramam mama !!

अव्यक्तः	अक्षरः	इति	उक्तः	तमः	आहुः	परमाम्	गतिम् ।
यम्	प्राप्य	न	निवर्तन्ते	तत्	धाम	परमम्	मम ॥२१॥

22 पुरुषः स परः पार्थ भक्त्या लभ्यस्तवनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥

Purusah sa parah paraha bhaktya labhyas tv ananyaya !

Yasyantah sthani bhutani yena sarvam idam tatam !!

पुरुषः	सः	परः	पार्थ	भक्त्या	लभ्यः	तु	अनन्यया ।
यस्य	अन्तःस्थानि	भूतानि	येन	सर्वम	इदम्	ततम् ॥२२॥	

23 यत्र काले तवनावृत्तिमावृत्ति चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतवर्षभ ॥२३॥

Yatra kale tv anarttim arttim caiuva yoginah !  
Prayanta yanti tam kalam vaksami bharatarsabha !!

यत्र	काले	तु	अनावृत्तिम्	अवृत्तिम्	च	एव	योगिनः ।
प्रयाताः	यान्ति	तम्	कालम्	वक्ष्यामि	भरतवर्षभ	॥२३॥	

24 अग्निज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।  
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४॥

Agnir jyotir ahah suklah san masa uttarayanam !  
Tatra prayata gacchanti brahma brahma vido janah !!

अग्निः	ज्योतिः	अहः	शुक्लः	षण्मासाः	उत्तरायणम् ।
तत्र	प्रयाताः	गच्छन्ति	ब्रह्म	ब्रह्मविदः	जनाः ॥२४॥

25 धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।  
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥२५॥

Adhumo ratris तथा krsnah san-masa daksinayanam !  
Tatra candramasam jyotir yogi prapya nivartate!!

धूमः	रात्रिः	तथा	कृष्णः	षण्मासा	दक्षिणायनम् ।
तत्र	चान्द्रमसम्	ज्योतिः	योगी	प्राप्य	निवर्तते ॥२५॥

26 शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।  
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥२६॥

Sukla-krsna gati hy ete jagatah sasvate mate !  
akatya yaty anavrttim anayavartate punah !!

शुक्लकृष्णे	गती	हि	एते	जगतः	शाश्वते	मते ।
एकया	याति	अनावृत्तिम्	अन्यया	आवर्तते	पुनः ॥२६॥	

27 नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।  
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥२७॥

Naite srti parha janan yogi muhyati kascana  
tasmatsarvesu kalesu yoga-yukto bhavarjuna!!

न	एते	सृती	पार्थ	जानन्	योगी	मुह्यति	कश्चन ।
तस्मात्	सर्वेषु	कालेषु	योगयुक्तः	भव	अर्जुन ॥२७॥		

28 वेदेषु यज्ञेषु तपःसु चैव दानेषु यत् पुण्यफलं प्रदिष्टम् ।  
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥२८॥

Vedesu yajnesu tapahsu cavia danesu yat punya-phalam pradistam!  
Atyeti tat sarvam idam veditva yogi param sthanan, upaiti cadyam!!

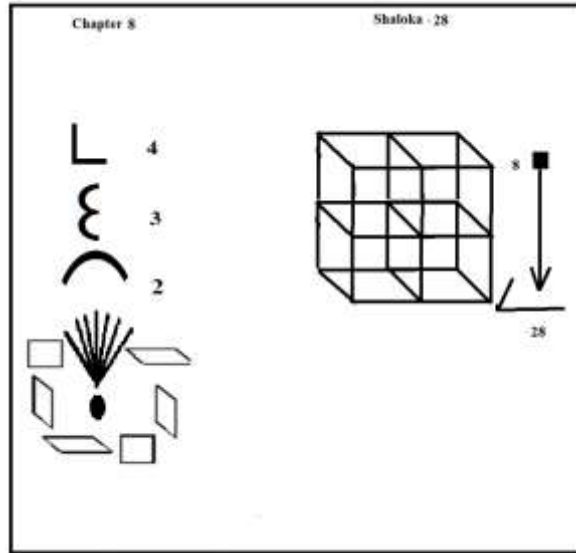
वेदेषु	यज्ञेषु	तपः	सु	च	एव
दानेषु	यत्	पुण्यफलम्	प्रदिष्टम् ।		
अत्येति	तत्	सर्वम्	इदम्	विदित्वा	
योगी	परम्	स्थानम्	उपैति	च	आद्यम् ॥२८॥

### पुष्पिका :-

(ॐ तत्सदिति) श्रीमद्भगवद्गीता सूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षरब्रह्म  
योगो नाम अष्टमोऽध्यायः ॥१९॥

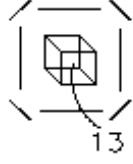
### Pushpika : -

(Om tatsat ity) (Shrimad Bhagwad Geeta Suupnishatsu Brahamvidya yam yogshastre Shri  
Krishan Arjun Sambade **Aksharbraham** Yogo nam **Asthmo** Adhyay)


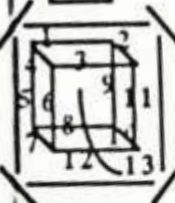
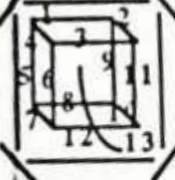


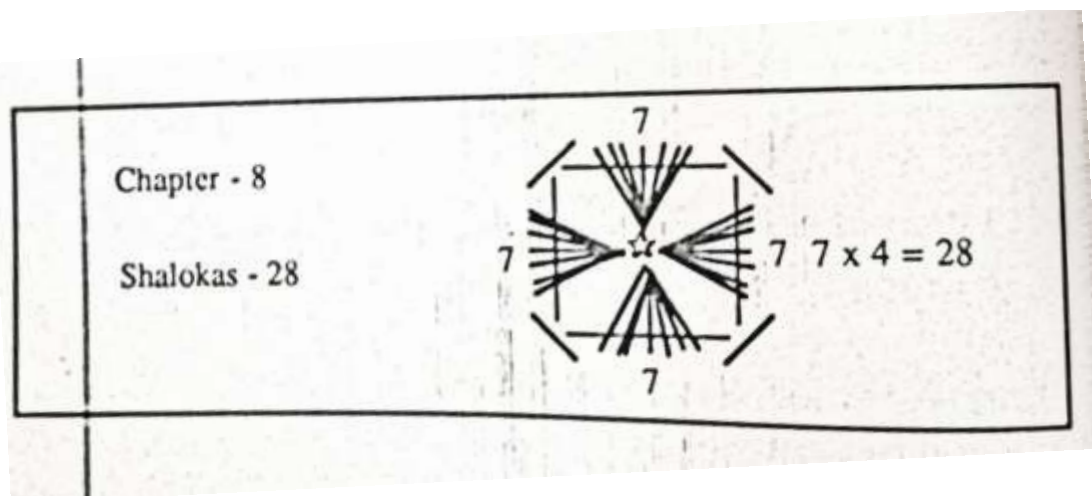
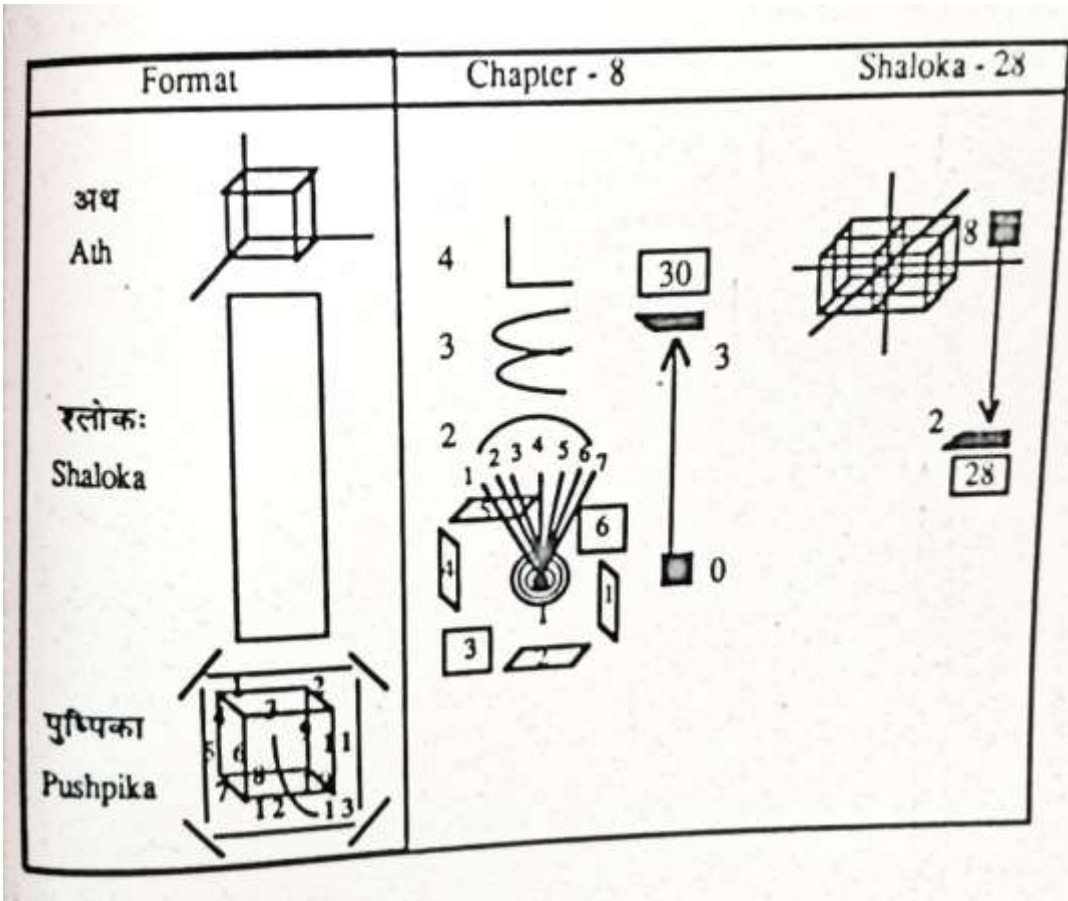
Pushpika

Chapters	Padas	Aksharas
8	13	47



Chapter - 8				
	अथ Ath	उवाचः Uvacha	श्लोकः Shloka	पुष्पिका Pushpika
Padas	3	4	377	13
Shlokas	6	13	995	47

Format	Chapter - 8	Padas	Aksharas
	अथ Ath	3	6
	श्लोकः Shaloka	377	995
	पुष्पिका Pushpika	13	47



Chapter	Shalokas	
8	28	

8	2	
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### Aspect 20

#### Text of Geeta and Ganita Sutras

##### 1. Opening Statement

Text of Geeta is organized as 18 chapters. There are 16 Ganita Sutras. The values pair (18, 16) are of the format of [domain (n), dimension (n-2)]. The value 16 with its organization as  $2^4$  makes it parallel with the dimensional frame of 4-space of four spatial dimensions. The value 18 with its organization  $18 = 3 + 4 + 5 + 6$  goes parallel with four folds (3, 4, 5, 6) set up of Hyper cube 5, the representative regular body of 5-space in 4-space.

Hyper cube 4, the representative regular body of 4-space in 4-space is of four folds (2, 3, 4, 5). 5-space plays the role of origin of 4-space.

With it, the values pair (16, 18) goes parallel with  $16 = 2^4$  as dimensional frame of 4-space, and as of the format of dimension, in reference to  $18 = 3 + 4 + 5 + 6$  as Hyper cube 5, of format of domain.

Further, 5-space as domain, but in the role of origin, and its interrelationship with dimensional frame of 4-space, puts it (5-space) at the origin seat of the dimensional frame of 4-space itself.

One may have a pause here and take note that this as such makes the origin of 4-space in the role of origin of dimensional frame of 4-space, of special role and the same unfolds the interrelationship of organization of text of Geeta as 18 chapters and the text of Ganita Sutras as 16 Sutras.

One may further have a pause here and take note that values range 1 to 16 leads to factors range 1 to 29, while values range 1 to 18 leads to factors range 1 to 33. The value 29 with organization  $29 = 16 + 13$  and value 33 with organization  $33 = 18 + 15$ , as such brings to focus the dimension domain format of values pair (16, 18) emerging as the dimension – domain format for the values pair (13, 15) as well.

These features, ultimately manifest as the interrelationship of organization of text of Geeta with organization of text of Ganita Sutras.

One shall further comprehend the inner structures of numbers in terms of interlocking of the artifices of numbers parallel with factors of the numbers. The following numbers table of range 1 to 20, brings to focus that the numbers range 1 to 4 has 5 factors, numbers range 1 to 5 has 6 factors, numbers range 1 to 6 has 8 factors, numbers range 1 to 8 has 12 factors and numbers range 1 to 12 has 20

factors. The gap values of values pair (12, 20), namely (13, 14, 15, 16, 17, 18, 19) make a system which unifies it and bridges the gap and makes a continuous flow.

C1	C2	C3	C4
1	1	1	1
2	2	1	2
3	3	1	3
4	2 x 2	2	5
5	5	1	6
6	2 x 3	2	8
7	7	1	9
8	2 x 2 x 2	3	12
9	3 x 3	2	14
10	2 x 5	2	16
11	11	1	17
12	2 x 2 x 3	3	20
13	13	1	21
14	2 x 7	2	23
15	3 x 5	2	25
16	2 x 2 x 2 x 2	4	29
17	17	1	30
18	2 x 3 x 3	3	33
19	19	1	34
20	2 x 2 x 5	3	37

## 2. Values range (13, 14, 15, 16, 17, 18, 19)

Value 12, is parallel with TCV (योग) 12. Value 20 is parallel with TCV (वेद) = 20. The values range (13, 14, 15, 16, 17, 18, 19) in between values pair (12, 20) is a seven steps long range, parallel with 7-space as origin of 6-space, and the same unifies 'अक्षर' TCV (13), 'अग्नि' TCV (14), 'तेज' TCV (15), 'बीज' TCV (16), 'द्रव्य / शब्द' TCV (17), 'वर्ण / प्रकृति' TCV (18) and 'अभाव / तन्त्र' TCV (19).

Within 4-space (value 4), the sequential emerge 5-space, 6-space and natural space (8-space) which accommodates transcendental space (12-space) for manifestation of Vedas (20). The in between range 'अक्षर' TCV (13), 'अग्नि' TCV (14), 'तेज' TCV (15), 'बीज' TCV (16), 'द्रव्य / शब्द' TCV (17), 'वर्ण / प्रकृति' TCV (18) and 'अभाव / तन्त्र' TCV (19)', which is unified and makes a system of values / TCV values.

As per this system, the shlokas of chapters of Geeta and letters of Ganita Sutras get unified along TCV formats.



## Interrelationship table of Geeta chapters Yogas and Ganita Sutras

Sh = Shalokas Lt = Letters

Geeta chapter with Yoga name and its TCV value	Sh	Ganita Sutra with TCV value	Lt
1 अर्जुनविषादयोग (TCV 55) ArjunVishad Yoga	47	10 यावदूनम् (TCV 41) Yavadunam	9
2 सौख्ययोग (TCV 32) Sankhya Yoga	42	11 व्यष्टिसमष्टिः (TCV 58) Vyastisamastih	14
3 कर्मयोग (TCV 26) Karam Yoga	43	1 एकाधिकेन पूर्वेण (TCV 75) Ekadhikena Purvena (also a orollary)	16
4 ज्ञानकर्मसंन्यासयोग (TCV 75) Gyankaramsanyas Yoga	42	13 सोपान्त्यद्वयमन्त्यम् (TCV 80) Sopantyadvayamantyam	20
5 कर्मसंन्यासयोग (TCV 54) Karamsanyas Yoga	29	2 निखिलं नवतश्चरमं दशतः (TCV 107) Nikhilam Navatascaramam	28
6 आत्मसंयमयोग (TCV 53) Atamsayam Yoga	47	15 गुणितसमुच्चयः (TCV 56) Gunitasamuccayah	16
7 ज्ञानविज्ञानयोग (TCV 63) GyanVighyan Yoga	30	3 ऊर्ध्वतिर्यग्भ्याम् (TCV 56) Urdhva-tiryagbhyam	15
8 अक्षरब्रह्मयोग(TCV 53) Aksharbraham Yoga	28	<b>Vedic mathematics Base values</b>	---
9 राजविद्याराजगुह्ययोग (TCV 67) Rajvidyaraajguhya Yoga	34	4 परावर्त्य योजयेत् (TCV 52) Paravartya Yojayet	17
10 विभूतियोग (TCV 41) Vibhuti Yoga	42	<b>Spiritual base values</b>	---
11 विश्वरूपदर्शनयोग (TCV 67) VishwarupaDarshan Yoga	55	5 शून्यं साम्यसमुच्चये (TCV 71) Sunyam Samyasamuccaye	20
12 भक्तियोग (TCV 28) Bhakti Yoga	20	12 शेषाण्यङ्केन चरमेण (TCV 75) Sesanyankena Caramena	20
13 क्षेत्रक्षेत्रज्ञविभागयोग (TCV 84) KshetraKshetragyavibhag Yoga	34	6 (आनुरूप्ये) शून्यमन्यत् (TCV 76) (Anurupye) Sunyamanyat	19
14 गुणत्रयविभागयोग (TCV 57) Guntriyavibhag Yoga	27	14 एकन्युनेन पूर्वेण (TCV 84) Ekanyunena Purvena	17
15 पुरुषोत्तमयोग(TCV 61) Purshotamm Yoga	20	7 संकलनव्यवकलनाभ्याम् (TCV 85) Sankalana-vyavakalanabhyam	24
16 देवासुरसंपद्विभागयोग (TCV 90) Devasur Sampadibhag Yoga	24	16 गुणकसमुच्चयः (TCV 55) Gunakasamuccayah	16
17 श्रद्धात्रयविभागयोग (TCV 62) Shardatriya Vibhag Yoga	28	8 पूरणापूरणाभ्याम् (TCV 68) Puranapuranaabhyam	16
18 मोक्षसंन्यासयोग (TCV 64) Moksha Sanyas Yoga	78	9 चलनकलनाभ्याम् (TCV 56) Calana-kalanabhyam	16

### 3. Geeta Chapter 1 and Ganita Sutra 10

1 अर्जुनविषादयोग (TCV 55)	47	10 यावदूनम् (TCV 41)	9
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ArjunVishad Yoga		Yavadunam	
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Geeta Chapter 1 अर्जुनविषादयोग (TCV 55) is a scripture of 47 shalokas. The difference value  $(55-47 = 8 = \text{TCV (एक)})$  and the difference value  $10-9 = 1$  in respect of Ganita Sutra 10 यावदूनम् text of 9 letters deserves to be comprehended for imbibing organization features and values.

Simple rendering of 'यावदूनम्' is 'deficiency' / 'difference value' / gap of a pair of values. Here in the context, it may be relevant to take note that, ten points make 9 gaps. Further 10 / 01 make a reflection pair as digits here swap their places. Still further the placement of points along the circumference, at the joint will add an additional point. Further the number of points and their gaps on the circumference are equal in number. One shall sit comfortably and to permit the transcending mind to be properly glimpse and to fully imbibe the features and values of emerging organization for the linear arrangement of points along the circumference of a circle.

The shalokas range of chapters 1 to 18 of Geeta, with above organization along the circumference format, shall be leading to 18 gaps value for the consecutive pairs of chapters shalokas. The following table brings to focus that the summation value of all these 18 gaps value come to be  $284 = 283 + 1$  that is one more than the total number of letters 283 of Ganita Sutras 1 to 16.

### Gaps of shalokas ranges of Geeta and letters of text of Ganita Sutras

S.N.	Shalokas Column 1	Gap / difference from the previous shalokas range Column 2	Total difference value Column 3
1	47	31 Note :- $31 = 78 - 47 =$ difference value of Shalokas of chapter 18 and chapter 1	31
2	72	25 Note :- $25 = 72 - 47 =$ difference value of Shalokas of chapter 2 and chapter 1	56
3	43	29	85
4	42	01	86
5	29	13	99
6	47	18	117
7	30	17	134
8	28	02	136
9	34	06	142
10	42	08	150
11	55	13	163
12	20	35	198
13	34	14	212

14	27	07	219
15	20	07	226
16	24	04	230
17	28	04	234
18	78	50	284

4. **Geeta Chapter 2 and Ganita Sutra 11**

2 सौख्ययोग (TCV 32) Sankhya Yoga	42	11 व्यष्टिसमष्टिः (TCV 58) Vyastisamastih	14
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Geeta Chapter 2 and Ganita Sutra 11, in their reverse orientation will take us to Geeta Chapter 11 and Ganita Sutra 2. Both these orientations features deserve to be simultaneously imbibed. Sankhiya Yog (chapter 2) and Vishwarup Darshan yog Chapter 11 are of shalokas ranges 72 and 55 respectively. The difference value  $72-55=17$  is parallel with TCV (रुद्र) Rudra and that there are 11 Rudra.

Ganita Sutra 11 'व्यष्टिसमष्टिः' is a text of 14 letters. One may have a pause here and take note that 6-space as domain takes to  $A^6:12B^5$  leading to  $12 \times 6 = 72$  coordinates and set ahead, 6-space as boundary of 7-space makes a formulation  $A^7 : 14 B^6$ . It is this sequential reach which settles the inter-relationship of Sankhiya yoga and Vyastisamstih Sutra. The simple rendering of Vyastisamstih is that part is whole. Part as whole is the organisation format feautes which deserves to be comprehend will and same to be imbibed fully. One way to glimpse it is as as cube within a cube and in general, Hyper cube n within Hyper cube n, and different rules of Hyper cube N say as a domain and as a dimension, and as a originization

Sadkhas fulfilled with intensity of urge to be parallal with Vedic Systems shall sit comfortably and to permit the transcending mind to comprehend and imbibed the features and values oof interrelationship of knowledge domains of Geeta Chapter 3 (Sankhiya Yog) and Ganita Sutra 11 Vyastisamstih.

5. **Geeta Chapter 3 and Ganita Sutra 1**

3 कर्मयोग (TCV 26) Karam Yoga	43	1 एकाधिकेन पूर्वेण (TCV 75) Ekadhikena Purvena (also a orollary)	16
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Geeta Chapter 3 Karam Yoga is a scripture of 43 shalokas range. The value 43 accepts organization  $43 = 13 + 14 + 16$ . One may have a pause here and take note that sequential organization for Hyper cube 15 is (13, 14, 15, 16). One shall sit comfortably and to permit the transcending mind to have a sequential reach for 15 as a domain of 13 as dimension, 14 as boundary and 16 as origin. Value 16 as origin fold of Hyper cube 15 is also parallel with the value of dimensional frame of

quadruple and spatial dimensions of 4-space with 5-space as origin. The dimensional frame of 5-space is of five solid dimensions and as such of value 15.

Sadkhas fulfilled with intensity of urge to be parallal with Vedic Systems shall sit comfortably and to permit the transcending mind to comprehend and imbibed the features and values of interrelationship of knowledge domains of Geeta Chapter 3 (**Karam Yog**) and Ganita Sutra 1 **Ekadhiken Purven**.

6. **Geeta Chapter 4 and Ganita Sutra 13**

4 ज्ञानकर्मसंन्यासयोग (TCV 75) Gyankaramsanyas Yoga	42	13 सोपान्त्यद्वयमन्त्यम् (TCV 80) Sopantyadvayamantyam	20
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The interrelationship of Geeta Chapter 4 ‘ज्ञानकर्मसंन्यासयोग’ and of Ganita Sutra 13 ‘सोपान्त्यद्वयमन्त्यम्’ deserves to be comprehended along with the reverse orientation relationship of Ganita Chapter 13 ‘क्षेत्रक्षेत्रज्ञविभागयोग’ with Ganita Sutra 4 ‘परावर्त्य योजयेत्’.

Geeta Chapter 4 is a scripture of 42 shalokas range while Ganita Sutra 13 is a text of 20 letters value 42 is parallel with the synthesis value of pair of Transcendence ranges of spatial order viz.  $42 = (2+3+4+5+6) + 2 + (2+3+4+5+6)$ . The value 20 is parallel with the synthesis value of a pair of Transcendence ranges of zero order viz.  $(0 + 1 + 2 + 3 + 4) + 0 + (0 + 1 + 2 + 3 + 4)$ . One shall sit comfortably and to permit the transcending mind to glimpse the relationship of 0-space and 2-space being of dimension – domain format.

Sadkhas fulfilled with intensity of urge to be parallal with Vedic Systems shall sit comfortably and to permit the transcending mind to comprehend and imbibed the features and values of interrelationship of knowledge domains of Geeta Chapter 4 (**Gyankaramsanyas Yog**) and Ganita Sutra 13 **Sopantyadvayamantyam**.

7. **Geeta Chapter 5 and Ganita Sutra 2**

5 कर्मसंन्यासयोग (TCV 54) Karamsanyas Yoga	29	2 निखिलं नवतश्चरमं दशतः (TCV 107) Nikhilam Navatascaramam	28
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Geeta chapter 5 ‘कर्मसंन्यासयोग’ is scripture of 29 shalokas while Ganita Sutra 2 text is of 28 letters. Value 29 is parallel with TCV (ब्रह्म) while value 28 is parallel with TCV (ब्रह्म). One may have a pause here and take note that 29 points range has 28 gaps and as such the interrelationship and interlocking of artifices of 28 and 29 and hence of Geeta Chapter 5 and Ganita Sutra 2.

Sadkhas fulfilled with intensity of urge to be parallal with Vedic Systems shall sit comfortably and to permit the transcending mind to comprehend and imbibed the features and values of interrelationship of knowledge domains of Geeta Chapter 5 (**Karamsanyas Yog**) and **Ganita Sutra 2 Nikhilam Navatascaramam**.

8. **Geeta Chapter 6 and Ganita Sutra 15**

6 आत्मसंयमयोग (TCV 53) Atamsayam Yoga	47	15 गुणितसमुच्चयः (TCV 56) Gunitasamuccayah	16
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Geeta chapter 6 is a scripture of 47 shalokas range while Ganita Sutra 15 text is of 16 letters. Value 47 is of geometric format h12 while value 16 is of geometric format D6. One shall sit comfortably and to permit the transcending mind to comprehend and imbibe the interrelationship of this pair of geometric formats.

Sadkhas fulfilled with intensity of urge to be parallal with Vedic Systems shall sit comfortably and to permit the transcending mind to comprehend and imbibed the features and values of interrelationship of knowledge domains of Geeta Chapter 6 (**Atamsayam Yog**) and **Ganita Sutra 15 Gunitasamuccayah**.

9. **Geeta Chapter 7 and Ganita Sutra 3**

7 ज्ञानविज्ञानयोग (TCV 63) GyanVighyan Yoga	30	3 ऊर्ध्वतिर्यग्भ्यायम् (TCV 56) Urdhva-tiryagbhyam	15
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Geeta chapter 7 'ज्ञानविज्ञानयोग' is a scripture of 30 shalokas while Ganita Sutra 3 'ऊर्ध्वतिर्यग्भ्यायम्' is a text of 15 letters. The values pair (30, 15) with organization (2 x 15, 1 x 15) leads to the format of single axis and pair of axes both maintaining their individuality within 2-space, the spatial order of 4-space. With it 2 as 1 and 1 as 2, as the working unit, lead us to the interrelationship of the knowledge domain of Geeta Chapter 7 and Ganita Sutra 3.

Sadkhas fulfilled with intensity of urge to be parallal with Vedic Systems shall sit comfortably and to permit the transcending mind to comprehend and imbibed the features and values of interrelationship of knowledge domains of Geeta Chapter 7 (**GyanVighyan Yog**) and **Ganita Sutra 3 Urdhva-tiryagbhyam**.

10. **Geeta Chapter 8 as Vedic mathematics Base values**

8 अक्षरब्रह्मयोग(TCV 53)	28	<b>Vedic mathematics Base values</b>	---
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Aksharbraham Yoga			
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Geeta chapter 8 answers seven questions culminating and standing unanswered in Geeta Chapter 7. Values pair (7, 8) is of the format of seven geometries range of 3-space and of solid boundary of 8 components of 4-space. This in a way is the end reach of linear order manifesting as seven geometries of 3-space and same transiting and transforming giving way to the spatial order to hold the onward mathematical domain. Geeta Chapter 8 is the Vedic mathematics knowledge base. Geeta Chapter 8 is a complete scripture. The sadkhas fulfilled with intensity of urge to be parallel with Vedic knowledge systems shall approach this scripture : Akshar Braham Yog of 28 shalokas range. One shall sequentially comprehend and imbibe the features and values of this scripture and to acquire proper insight and appropriate enlightenment of vedic order.

#### 11. **Geeta Chapter 9 and Ganita Sutra 4**

9 राजविद्याराजगुह्ययोग (TCV 67) Rajvidyarahyuhya Yoga	34	4 परावर्त्य योजयेत् (TCV 52) Paravartya Yojayet	17
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Geeta chapter 9 'राजविद्याराजगुह्ययोग' is a scripture of 34 shalokas range while Ganita Sutra 4 'परावर्त्य योजयेत्' is a text of 17 letters. The organization for the values pair 34, 17 as  $17 \times 2$  and  $17 \times 1$  takes us to the spatial order of 4-space. Further value 34 is of geometric format features of H9 and value 17 is parallel with geometric format of  $h \ 4 \frac{1}{2}$ . one shall sit comfortably and to permit the transcending mind to glimpse and imbibe the interrelationship and coordination of geometric format H9 and  $h \ 4 \frac{1}{2}$ .

Sadkhas fulfilled with intensity of urge to be parallel with Vedic Systems shall sit comfortably and to permit the transcending mind to comprehend and imbibed the features and values of interrelationship of knowledge domains of Geeta Chapter 9 (Rajvidyarahyuhya Yog) and Ganita Sutra 4 Paravartya Yojayet.

#### 12. **Geeta Chapter 10 as Spiritual base values**

10 विभूतियोग (TCV 41) Vibhuti Yoga	42	<b>Spiritual base values</b>	---
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Geeta chapter 10 is the spiritual knowledge and enlightenment base. The formulation 'Vibuti' is of TCV (विभूति) = 29 = TCV (ब्रह्मा). Further TCV (विभूतियोग) = 41 = TCV (दिव्यपुरुष) = TCV (हनुमान).

Sadkhas fulfilled with intensity of urge to acquire enlightenment of the order of Vedas shall fully imbibe the enlightenment of Geeta Chapter 10.

#### 13. **Geeta Chapter 11 and Ganita Sutra 5**

11 विश्वरूपदर्शनयोग (TCV 67) VishwarupaDarshan Yoga	55	5 शून्यं साम्यसमुच्चये (TCV 71) Sunyam Samyasamuccaye	20
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It will be a blissful exercise to draw one's own outline for comprehension and imbibing of interrelationship of Geeta Chapter 11 and Ganita Sutra 5. It is this blissful exercise which will be highly rewarding.

Sadkhas fulfilled with intensity of urge to be parallal with Vedic Systems shall sit comfortably and to permit the transcending mind to comprehend and imbibed the features and values of interrelationship of knowledge domains of Geeta Chapter **11 (VishwarupaDarshan Yog) and Ganita Sutra 5 Sunyam Samyasamuccaye.**

14. **Geeta Chapter 12 and Ganita Sutra 12**

12 भक्तियोग (TCV 28) Bhakti Yoga	20	12 शेषाप्यङ्.केन चरमेण (TCV 75) Sesanyankena Caramena	20
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It will be a blissful exercise to draw one's own outline for comprehension and imbibing of interrelationship of Geeta Chapter 12 and Ganita Sutra 12. It is this blissful exercise which will be highly rewarding.

Sadkhas fulfilled with intensity of urge to be parallal with Vedic Systems shall sit comfortably and to permit the transcending mind to comprehend and imbibed the features and values of interrelationship of knowledge domains of Geeta Chapter **12 (Bhakti Yog) and Ganita Sutra 12 Sesanyankena Caramena.**

15. **Geeta Chapter 13 and Ganita Sutra 6**

13 क्षेत्रक्षेत्रज्ञविभागयोग (TCV 84) KshetraKshetragyavibhag Yoga	34	6 (आनुरूप्ये) शून्यमन्यत् (TCV 76) (Anurupye) Sunyamanyat	19
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It will be a blissful exercise to draw one's own outline for comprehension and imbibing of interrelationship of Geeta Chapter 13 and Ganita Sutra 6. It is this blissful exercise which will be highly rewarding.

Sadkhas fulfilled with intensity of urge to be parallal with Vedic Systems shall sit comfortably and to permit the transcending mind to comprehend and imbibed the features and values of interrelationship of knowledge domains of Geeta Chapter **13 (KshetraKshetragyavibhag Yog) and Ganita Sutra 6 (Anurupye) Sunyamanyat.**

16. **Geeta Chapter 14 and Ganita Sutra 27**

14 गुणत्रयविभागयोग (TCV 57) Guntriyavibhag Yoga	27	14 एकन्युनेन पूर्वेण (TCV 84) Ekanyunena Purvena	17
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It will be a blissful exercise to draw one's own outline for comprehension and imbibing of interrelationship of Geeta Chapter 14 and Ganita Sutra 27. It is this blissful exercise which will be highly rewarding.

Sadkhas fulfilled with intensity of urge to be parallel with Vedic Systems shall sit comfortably and to permit the transcending mind to comprehend and imbibed the features and values of interrelationship of knowledge domains of Geeta Chapter **14 (Guntriavibhag Yog) and Ganita Sutra 14 Ekanyunena Purvena.**

17. **Geeta Chapter 15 and Ganita Sutra 7**

15 पुरुषोत्तमयोग (TCV 61) Purshotamm Yoga	20	7 संकलनव्यवकलनाभ्याम् (TCV 85) Sankalana-vyavakalanabhyam	24
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It will be a blissful exercise to draw one's own outline for comprehension and imbibing of interrelationship of Geeta Chapter 15 and Ganita Sutra 7. It is this blissful exercise which will be highly rewarding.

Sadkhas fulfilled with intensity of urge to be parallel with Vedic Systems shall sit comfortably and to permit the transcending mind to comprehend and imbibed the features and values of interrelationship of knowledge domains of Geeta Chapter **15 (Purshotamm Yog) and Ganita Sutra 7 Sankalana-vyavakalanabhyam.**

18. **Geeta Chapter 16 and Ganita Sutra 16**

16 देवासुरसंपद्विभागयोग (TCV 90) Devasur Sampadibhag Yoga	24	16 गुणकसमुच्चयः (TCV 55) Gunakasamuccayah	16
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It will be a blissful exercise to draw one's own outline for comprehension and imbibing of interrelationship of Geeta Chapter 16 and Ganita Sutra 16. It is this blissful exercise which will be highly rewarding.

Sadkhas fulfilled with intensity of urge to be parallel with Vedic Systems shall sit comfortably and to permit the transcending mind to comprehend and imbibed the features and values of interrelationship of knowledge domains of Geeta Chapter **16 (Devasur Sampadibhag Yog) and Ganita Sutra 16 Gunakasamuccayah.**

19. **Geeta Chapter 17 and Ganita Sutra 8**

17 श्रद्धात्रयविभागयोग (TCV 62) Shardatriya Vibhag Yoga	28	8 पूरणापूरणाभ्याम् (TCV 68) Puranapuranaabhyam	16
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It will be a blissful exercise to draw one's own outline for comprehension and imbibing of interrelationship of Geeta Chapter 17 and Ganita Sutra 8. It is this blissful exercise which will be highly rewarding.

Sadkhas fulfilled with intensity of urge to be parallel with Vedic Systems shall sit comfortably and to permit the transcending mind to comprehend and imbibed the features and values of interrelationship of knowledge domains of Geeta Chapter 17 (**Shardatriya Vibhag Yog**) and **Ganita Sutra 8 Puranapurabhyam**.

20. **Geeta Chapter 18 and Ganita Sutra 9**

18 मोक्षसंन्यासयोग (TCV 64) Moksha Sanyas Yoga	78	9 चलनकलनाभ्याम् (TCV 56) Calana-kalanabhyam	16
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It will be a blissful exercise to draw one's own outline for comprehension and imbibing of interrelationship of Geeta Chapter 18 and Ganita Sutra 9. It is this blissful exercise which will be highly rewarding.

Sadkhas fulfilled with intensity of urge to be parallel with Vedic Systems shall sit comfortably and to permit the transcending mind to comprehend and imbibed the features and values of interrelationship of knowledge domains of Geeta Chapter 18 (**Moksha Sanyas Yog**) and **Ganita Sutra 9 Calana-kalanabhyam**.

21. **Sum up**

Within dimensional frame of quadruple spatial dimensions of 4-space of dimensional value  $2^4 = 16$  manifests the text of Bhagwad Geeta of 18 disciplines of yoga of 700 shalokas range and of gaps of value  $284 = 283 + 1$  with value 283 being parallel with the letters of text of Ganita Sutras 1 to 16, makes a coverage domain value  $16 + 700 + 284 = 1000$ . The formulation (सहस्र) / value 1000 is of TCV (सहस्र) = 23 = TCV (अनन्त).

It will be blissful to take note that the text of Geeta of 700 shalokas together with the organization of this text as of 745 shalokas of Geeta Parinam shalokas of Bhisham Parvah of Ur-Mahabhartam is of precisely 23 distinct shalokas ranges. Further the text of Ganita Sutras and Upsutras are of the range of precisely  $24 + 22 = 23 + 23$  distinct word formulations.

One shall sit comfortably and to permit the transcending mind to continuously remain in prolonged sitting of trans and to fully imbibe these vales and to acquire proper insight and to attain blissful enlightenment of Vedic order. ■

Aspect 21

Conceptual formats of Vedic Mathematics

14. Distinct processing systems

Vedic Mathematics of Ganita Sutras has its own distinctive processing systems of creator's space which is of a spatial order. The existence phenomenon chase is as of manifested creations formats.

The processing system is of two components, Sankhiya Nishtha and Yoga Nishtha. Both are complementary and supplementary of each other. Sankhiya Nishtha presumes the existence of geometric formats and avails artifices of numbers parallel with dimensional frames. On the other hand Yoga Nishtha presumes the existence of artifices of numbers and avails geometric formats taking dimensional frames parallel with artifices of numbers.

This unified feature of processing system results into a parallel sequencing of numbers and dimensional bodies.

Dimensional bodies and manifested creations of creator's space format. The manifested creations are of four folds : dimension fold, boundary fold, domain fold and origin fold. The origin fold permits transcendence. The transcendence itself is of two folds, as upward transcendence and as downward transcendence. The upward transcendence results into super imposition of order of the origin fold upon the order of the domain fold. The downward transcendence results into transition and transformation for the four fold format of creator's space (4-space) into five fold format of Transcendental domain (5-space).

The spatial order (2-space as dimension) of creator's space (4-space) gives rise to a pair of distinct generic units : '2 as 1' and '1 as 2', together bringing in '1' and '1/2' as working units. Parallel to it are a sequence of full unit Hyper cube and a sequence of half unit hyper cube. Domains as manifested space content and the manifested bodies, result into a parallel set up for the numbers values sequence as under:-

**Parallel set up of numbers and dimensional bodies**

Number	Space content domain / Dimensional body		
1	$h \frac{1}{2}$	/	$(-\frac{1}{2}, 0, \frac{1}{2}, 1)$ / 1
2	H1	/	$(-1, 0, 1, 2)$ / 2
3	$h 1$	/	$(0, \frac{1}{2}, 1, 1 \frac{1}{2})$ / 3
4	D3	/	$(3, 1, 1, -1)$ / 4

5	$h 1 \frac{1}{2}$	/	$(\frac{1}{2}, 1, 1 \frac{1}{2}, 2)$	/	5
6	H2	/	$(0, 1, 2, 3)$	/	6
7	$h 2$	/	$(1, 1 \frac{1}{2}, 2, 2 \frac{1}{2})$	/	7
8	D4	/	$(4, 2, 2, 0)$	/	8
9	$h 2 \frac{1}{2}$	/	$(1 \frac{1}{2}, 2, 2 \frac{1}{2}, 3)$	/	9
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Here under the conceptual formats of the processing set up of Ganita Sutras, as a unified system of Sankhiya Nishtha and Yoga Nishtha are being tabulated :-

### Conceptual formats tabulations

SN	of manifestation fold	Processing format	Features
1	Dimension	Synthesis of dimensions of same order	Infinite infinities points of surface provide synthesis format for any number of dimensions of same order.
2	Boundary	Take off boundary component	Boundary component as dimension structures out the outer space. With take off of a boundary component, their opens a cosmic window and through it the outer space structures flow in and reach through domain into origin.
3	Domain	<ol style="list-style-type: none"> <li>1. Transcendence through domain.</li> <li>2. Transcendence of origin from domain and split of domain</li> <li>3. Super imposition of higher order of origin upon order of domain</li> <li>4. Transition from sealed state to unsealed state of the domain.</li> </ol>	<ol style="list-style-type: none"> <li>1. Transcendence through domain takes place along its dimensions and is of reach of dimension of dimension.</li> <li>2. Origin (n+1) transcends from the domain (n) and domain itself splits as a pair of domains, and as a result becomes a origin transcendence format (n, n+1, n).</li> <li>3. The upward transcendence from the origin results into super imposition of higher order (n-1) of origin (n+1) upon the order (n-2) of the domain (n).</li> <li>4. The origin at the center of the domain causes seal for the domain. However, with transcendence, the seal stands</li> </ol>

		5. Inward transcendence through origin results into transition for the four fold format into five fold format	<p>melted and as a result their happens a cavity at the seat of origin of domain.</p> <p>5. The inward transcendence takes place through the Transcendental cavity at the seat of the origin of the domain and as a result manifests base fold as the fifth fold.</p>
4	Origin	<p>1. Origin fold is of a higher dimensional order than that of the domain fold</p> <p>2. Split spectrum of domain with creation of Transcendental cavity at the origin seat</p>	<p>1. There happens a two fold transcendence at the origin seat. The upward transcendence results into super imposition of higher order upon the order of domain. The downward transcendence happens through the Transcendental cavity and the same results into manifestation of a base fold.</p> <p>2. With creation of Transcendental cavity at the seat of origin, there happens an inward transcendence through the cavity. The domain splits with transcendence of the origin. As a result, the domain splits into a pair of domains, and the Transcendental joint of the domain melts and their happens a flow through dimension and manifests as a dimension of dimension of placement within Transcendental cavity. This split phenomenon is of sequential phases.</p>

### 3. Integrated format of Ganita Sutras and Upsutras

The mathematical domain of Ganita Sutras and its processing system takes us to the integrated format of Ganita Sutras and Upsutras. The gaps between the mathematical domains of consecutive Sutras are bridged by the mathematical domains and processing steps of Ganita Sutras.

Here below is tabulated integrated format of Ganita Sutras and Upsutras.

SN	Sutra / Upsutra
1	<b>Ganita Sutra 1</b>
2	Upsutra 1
3	<b>Ganita Sutra 2</b>
4	Upsutra 2
5	<b>Ganita Sutra 3</b>
6	Upsutra 3
7	<b>Ganita Sutra 4</b>
8	Upsutra 4
9	<b>Ganita Sutra 5</b>
10	Upsutra 5
11	<b>Ganita Sutra 6</b>
12	Upsutra 6
13	<b>Ganita Sutra 7</b>
14	Upsutra 7
15	<b>Ganita Sutra 8</b>
16	<b>Ganita Sutra 9</b>
17	Upsutra 8
18	<b>Ganita Sutra 10</b>
19	Upsutra 9
20	<b>Ganita Sutra 11</b>
21	Upsutra 10
22	<b>Ganita Sutra 12</b>
23	Upsutra 11
24	<b>Ganita Sutra 13</b>
25	Upsutra 12
26	<b>Ganita Sutra 14</b>
27	Upsutra 13
28	<b>Ganita Sutra 15</b>
29	<b>Ganita Sutra 16</b>

#### 4. Organization of text of Geeta and of Ganita Sutras

For pure as well as of applied values of Ganita Sutras, we have to visit the organization of the text of Geeta. Here below is being tabulated the parallel organization of Geeta and of Ganita Sutras.

#### Interrelationship table of Geeta chapters Yogas and Ganita Sutras

Sh = Shalokas Lt = Letters

Geeta chapter with Yoga name and its TCV value	Sh	Ganita Sutra with TCV value	Lt
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1 अर्जुनविषादयोग (TCV 55) ArjunVishad Yoga	47	10 यावदूनम् (TCV 41) Yavadunam	9
2 सौख्ययोग (TCV 32) Sankhya Yoga	42	11 व्यष्टिसमष्टिः (TCV 58) Vyastisamastih	14
3 कर्मयोग (TCV 26) Karam Yoga	43	1 एकाधिकेन पूर्वेण (TCV 75) Ekadhikena Purvena (also a orollary)	16
4 ज्ञानकर्मसंन्यासयोग (TCV 75) Gyankaramsanyas Yoga	42	13 सोपान्त्यद्वयमन्त्यम् (TCV 80) Sopantyadvayamantyam	20
5 कर्मसंन्यासयोग (TCV 54) Karamsanyas Yoga	29	2 निखिलं नवतश्चरमं दशतः (TCV 107) Nikhilam Navatascaramam	28
6 आत्मसंयमयोग (TCV 53) Atamsayam Yoga	47	15 गुणितसमुच्चयः (TCV 56) Gunitasamuccayah	16
7 ज्ञानविज्ञानयोग (TCV 63) GyanVighyan Yoga	30	3 ऊर्ध्वतिर्यग्भ्याम् (TCV 56) Urdhva-tiryagbhyam	15
8 अक्षरब्रह्मयोग(TCV 53) Aksharbraham Yoga	28	<b>Vedic mathematics Base values</b>	---
9 राजविद्याराजगुह्ययोग (TCV 67) Rajvidyajarajguhya Yoga	34	4 परावर्त्य योजयेत् (TCV 52) Paravartya Yojayet	17
10 विभूतियोग (TCV 41) Vibhuti Yoga	42	<b>Spiritual base values</b>	---
11 विश्वरूपदर्शनयोग (TCV 67) VishwarupaDarshan Yoga	55	5 शून्यं साम्यसमुच्चये (TCV 71) Sunyam Samyasamuccaye	20
12 भक्तियोग (TCV 28) Bhakti Yoga	20	12 शेषाप्यङ्केन चरमेण (TCV 75) Sesanyankena Caramena	20
13 क्षेत्रक्षेत्रज्ञविभागयोग (TCV 84) KshetraKshetragyavibhag Yoga	34	6 (आनुरूप्ये) शून्यमन्यत् (TCV 76) (Anurupye) Sunyamanyat	19
14 गुणत्रयविभागयोग (TCV 57) Guntriyavibhag Yoga	27	14 एकन्युनेन पूर्वेण (TCV 84) Ekanyunena Purvena	17
15 पुरुषोत्तमयोग(TCV 61) Purshotamm Yoga	20	7 संकलनव्यवकलनाभ्याम् (TCV 85) Sankalana-vyavakalanabhyam	24
16 देवासुरसंपद्विभागयोग (TCV 90) Devasur Sampadibhag Yoga	24	16 गुणकसमुच्चयः (TCV 55) Gunakasamuccayah	16
17 श्रद्धात्रयविभागयोग (TCV 62) Shardatriya Vibhag Yoga	28	8 पूरणापूरणाभ्याम् (TCV 68) Puranapuranaabhyam	16
18 मोक्षसंन्यासयोग (TCV 64) Moksha Sanyas Yoga	78	9 चलनकलनाभ्याम् (TCV 56) Calana-kalanabhyam	16

## 5. Geeta formulation and folds of TCV of formulation Geeta

To be parallel with the features, values, knowledge and enlightenment of formulation Geeta 'गीता', one shall be parallel with ten folds of TCV of formulation 'Geeta' as under :-

Geeta 'गीता'

L	गु	ई	त्	आ
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T	3	4	4	2
F	8	12	12	16
H	10	14	14	06

SN	Fold	Value	Total value
1	W	1	1
2	S	2	3
3	L	4	7
4	T	13	20
5	TT	20	40
6	FF	93	133
7	F	48	181
8	H	44	225
9	R	105	330
10	SR	223	553

It will be blissful to take note that values pair 553, 555 is of the format (dimension, domain). Folds value formulation 'Geeta' is 553 while Braham Sutra (Vedanta) is a scripture of 555 sutras. Geeta is Vedantatri/ essence of Braham Sutra while Braham Sutra is essence of Upnishads and Upnishads are the essence of the Vedas.

## 6. Blissful exercise

It will be a blissful exercise to revisit the placements for Ganita Sutras and Ganita Upsutrs in the integrated format and of Ganita Sutras and chapters of Geeta in their comparative format, in respect of Ganita Sutras 14, 15 and 16.

Sutra / Upsutra	Geeta chapter
Sutra 14 14 एकन्युनेन पूर्वेण (TCV 84) Ekanyunena Purvena	Chapter 14 14 गुणत्रयविभागयोग (TCV 57) Guntriyavibhag Yoga
Upsutra 13 13 गुणितसमुच्चयः समुच्चयगुणितः (TCV = 112) Gunitasamuccayah Samuccayagunitah	
Sutra 15 15 गुणितसमुच्चयः (TCV 56) Gunitasamuccayah	Chapter 7 7 ज्ञानविज्ञानयोग (TCV 63) GyanVighyan Yoga
Sutra 16 16 गुणकसमुच्चयः (TCV 55) Gunakasamuccayah	Chapter 16 16 देवासुरसंपद्विभागयोग (TCV 90) Devasur Sampadibhag Yoga

And to imbibe the organization feature of the working rule of Ganita Sutra 14 'one more than before' and the transition ahead in respect of the placements of respective Sutras and Upsutras in integrated format and also of comparative placement of chapters of Geeta and of Ganita Sutras. ■



**Aspect 22**

**Zero Space, Negative Space and Negative number of dimensions**

**1. Existence of 0-space**

Existence of 0-space is of 'affine state'. Too conceive it, one is to be of parallel mental state. All that which stands absorbed as manifested existence phenomenon is to be transcended.

A transcendence from manifested entities will bring us face to face with the format along which the thing (s) stand manifested.

**2. The format**

Surface is the format for solid entities. Whether 'surface' is not a manifested entities is the poser which will bring in a spatial twist for the processing logic.

**3. Spatial processing logic**

Spatial processing logic is self referral one. Here 'one' is 'two' and 'two' as 'one' brings in 'one-half' as a working unit. Availability of pair of halves, makes 'one of them, as a reference format for the other as a chasing formatted entity'.

The existence and availability of reference format and formatted format (a formatted entity) is a set up of spatial processing logic.

**4. Pairing feature**

Pairing feature inherently presumes existence of a pair of entities. The pair of halves, inherently are of value of being a unit state. This unity state is of a dual status. Firstly, it is an entity, a manifested one. And, secondly, it is simply a format along which is the lively state of a pair of halves. And each half acquire status of 'one' / whole entity. It is this feature and it is this value which becomes a lively phenomenon of entity being no entity, 'one' being 'zero' and 'zero' being 'one'. And a paired pair of '0 and 1', as and being, a paired features of spatial processing logic, which deserves to be comprehended thoroughly and same is to be imbibed fully for its appropriate insight. With it there happens a mental state to be parallel with affine state at which zero space is vis-à-vis manifested entity state.

**5. Negative spaces, a step far ahead**

Negative spaces are a step far ahead. Zero space with its pairing status brings in its interlocking with itself, which manifests and makes itself visible in terms of our two well known, arithmetic operation, namely addition and multiplication viz.  $0 + 0 = 0 = 0 \times 0 = (-0) \times (-0)$ .

One shall have a pause here and permit to permit the transcending mind to fully glimpse and completely imbibe these features as values expression in terms of addition and multiplication, being illustrative cases of 'pairing processing logic'.

Of these, manifestation situations : (i)  $0 = 0 + 0$ , (ii)  $0 = 0 \times 0$  and (iii)  $0 = (-0) \times (-0)$ ; the first two are unifying addition and multiplication but last two are unifying positive and negative orientations.

One shall have a further pause here and to permit the transcending mind to fully glimpse and to completely imbibe this feature of unification of orientations.

Here firstly, comes in the existence of a pair of orientations. Secondly both orientations in their unified state stand neutralized and the resultant unified state is affine state of existence of 0-space state: A phenomenon of existence of whole range of positive negative and zero states as of a unified state.

One may further have a pause here and be parallel with the existence phenomenon of parallel paired pairs of positive and negative spaces : (+ 1 space, -1 space) of difference value '2' and summation value '0'.

The emerging difference and summation values pair (2, 0) makes a format, which deserves to be comprehended well for its complete imbibing.

Vedic Systems have worked it out as a basic format of 'domain, dimension, interlocking'.

## **6. (2, 0) as domain-dimension format**

(2, 0) is a paired entity, a specific entity with 2-space as domain and 0-space as dimension.

(2, 0) is a format. The entity (2, 0) is of this very format (2, 0).

(2, 0) as a specific entity of (2, 0) format and (2, 0) format for manifestation of whole sequence of dimensional entities of positive, zero and negative dimensional order makes a Vedic Mathematics of synthesis of any number of dimensions of same order, may it be positive, zero or negative dimensional orders and may it be positive, zero or negative number of dimensions of any of positive, zero or negative dimensional order.

## 7. Synthesis of dimension of same order

The dimensional entity  $(2, 0)$ , a 2-space content manifesting as (2-space) domain of 0-space order, brings in infinitely infinite number of points of a surface. One may have a pause here and to permit the transcending mind to fully comprehend and to completely imbibe the infinitely infinite cardinality of the points of a surface. The infinite infinity feature is there because of the dimensional frame of 2-space domain being a set up of pair of axes of zero order each. This value infinitely infinite ( $\infty \times \infty$ ), makes it a mathematics of infinity as a unit leading us to a set up of pair of such units as a pair of axes. Let us further have a pause here and have a revisit to infinity of a unit composed as infinite points as a line.

Let us revisit zero as a value. Let us revisit zero as an entity which as a single entity set accepting cardinality for the set being 'one'. A step ahead a set up of a pair of such entities  $(0, 0)$  will lead to cardinality 'two'. A step further ahead, a pair of zero order axes synthesize a surface (2-space);  $(0, 0) = (2)$ .

One shall sit comfortably and to permit the transcending mind to fully comprehend and completely imbibe these features of structured points of zero area of a surface.

Vedic Systems have worked out the infinitely infinite structured points of zero area of a surface as a format for synthesis of dimensions of same order, as under :-

### Dimensional synthesis

Vedic systems accept and work out 4-space as creator's space.

4-space is a spatial order space (2-space as dimension of 4-space).

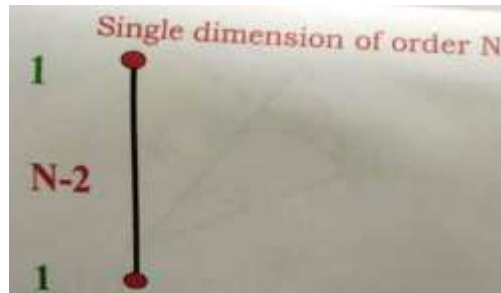
2-space as dimension with square (hyper cube 2) as its representative regular body, provides the format for synthesis of dimensions (as axes).

Infinite points make a line and infinite line make a surface. The points (0-space), lines (1-space) and surfaces (2-space) within a surface make a set up, as space ranges within a space.

The axis, in general, for all values of  $n$ , as a set up of  $n$  points, makes a format for the axis of all spaces.

Single axis, as a set up of  $n$  points, makes an organization, as a pair of end points and remaining  $(n-2)$  points, as the domain.

The single axis, as such as a set up of n points, leads to parallel value n as single axis value.

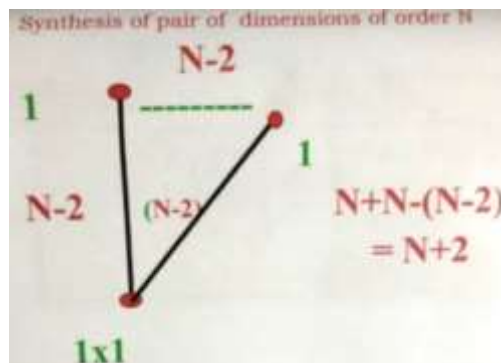


Let us start making a table of number of axes and the value thereof as and within a dimensional frame.

SN	Number of axis	Value
1	1	n

### Pair of axes

The second axis with one end at the origin, together with the first axis, will make a set up as under.



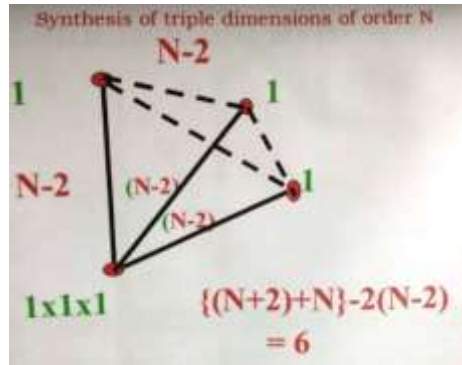
The gap between the second end point of first axis and second end point of second axis, requires  $n - 2$  points to bridge the same. These  $(n-2)$  points will be supplied by second axis out of its  $n - 2$  points, between its pair of end points. With it the contribution because of the second axis will remain only  $[n - (n-2)] = 2$ . And the net value for both axes will come to be  $n + 2$ . Let us update about table.

SN	Number of axis	Value
1	1	n
2	2	n + 2

### Three axes

Third axis, with its one end at the origin, its second end, in respect of the second end of the first axis, as well as the second end of the second axis will make a pair of gaps requiring  $(n-2)$  points each for their bridging. This way though the contribution

of third axis is only of  $n$  points, while requirement for bridging above pair of gaps will be of  $2(n-2)$  points. As a result the net value of a set up of three axes comes to be  $[(n+2) + n - 2(n-2)] = 6$ .



Let us update the above table

SN	Number of axis	Value
1	1	$n$
2	2	$n + 2$
3	3	6

**Note :-**

One may have a pause here and take note that the above set ups will rightly lead to the observation as that 'only' half of the polynomials are going to be in manifested form. It is so, as because of the spatial order of the creator space and the working unit ( $\frac{1}{2}$ ) is there due to a pair of generic units, '2 as 1' and '1 as 2'. The surface, infact is of a pair of faces. The above depiction is only in respect of one of the faces. Other face will complement and supplement and will provide for the second half of the polynomials. One shall sit comfortably and to permit the transcending mind to imbibe the working rule value ( $\frac{1}{2}$ ). The same of its own will take to the second phase of the surface. The specific feature  $2 + 2 = 2 \times 2 = (-2) \times (-2)$  for domain and  $0 + 0 = 0 \times 0 = (-0) \times (-0)$  for the dimension is about the unification not only for the addition and multiplication operation but also is for the pair of opposite orientation as well. It is this unification feature of a pair of opposite orientations, which will play its role and when both faces of the surface will be marking their presence, the same will bring in the role of unification of pair of opposite orientation, and the second half of polynomial will complement and supplement the first half of the polynomial playing its role in above sequential synthesis values of geometric formats for dimensions of same order. This aspect deserves to be glimpsed and imbibed distinctively by permit the mind to continuously remain in prolong sittings of trans.

### Four axes

Contribution because of fourth axis as well will be only in 'n' while triple gaps of coordination of second end point of four axis, with second end points of first three axis will be  $3(n-2)$  and as a result the net value of the set up of four axis will be  $6 + n - 3(n-2) = 12 - 2n$

Let us update the above table

SN	Number of axis	Value
1	1	n
2	2	n + 2
3	3	6
4	4	12 - 2n

### Five axes

Likewise, we can reach at the value for the set up of five axes being  $(12-2n) + n - 4(n-2) = 20 - 5n$

SN	Number of axis	Value
1	1	n
2	2	n + 2
3	3	6
4	4	12 - 2n
5	5	20 - 5n

This way, this table can be sequentially updated as

### Sixth axes

SN	Number of axis	Value
1	1	n
2	2	n + 2
3	3	6
4	4	12 - 2n
5	5	20 - 5n
6	6	30 - 9n

### Seven axes

SN	Number of axis	Value
1	1	n
2	2	n + 2
3	3	6
4	4	12 - 2n
5	5	20 - 5n
6	6	30 - 9n
7	7	42 - 14n

The sequential steps and pattern are clear from the values

$$12 - 2n,$$

$$20 - 5n = (12 + 8) - (2 + 3)n$$

$$42 - 9n = (30 + 12) - (5+4)n$$

---

n may be of positive, zero or negative whole number.

The table of synthesis values of dimensions of equal order comes to be as under

Dimensional synthesis											
-84	-50	-24	-6	4	6	-6	-4	6	24	50	84
-75	-45	-22	-6	3	5	-5	-3	6	22	45	75
-66	-40	-20	-6	2	4	-4	-2	6	20	40	66
-57	-35	-18	-6	1	3	-3	-1	6	18	35	57
-48	-30	-16	-6	0	2	-2	0	6	16	30	48
-39	-25	-14	-6	-1	1	-1	1	6	14	25	39
-30	-20	-12	-6	-2	0	0	2	6	12	20	30
-21	-15	-10	-6	-3	-1	1	3	6	10	15	21
-12	-10	-8	-6	-4	-2	2	4	6	8	10	12
-3	-5	-6	-6	-5	-3	3	5	6	6	5	3
6	0	-4	-6	-6	-4	4	6	6	4	0	-6
15	5	-2	-6	-7	-5	5	7	6	2	-5	-15
24	10	0	-6	-8	-6	6	8	6	0	-10	-24
33	15	2	-6	-9	-7	7	9	6	-2	-15	-33

Let us visit the above table to have proper comprehension and to acquire appropriate insight about this foundational concept and import of dimensional synthesis of dimensions of same order.

First of all let us be face to face with, the synthesis values range, of single, double, triple, quadruple and so on number of linear axis which comes to be

#### Table of synthesis of linear order axis

Number of axis	1	2	3	4	5	6	7	8
Synthesis value	1	3	6	10	15	21	28	36

A step ahead the table of synthesis values of spatial order dimensions comes to be

#### Table of synthesis of linear order axis

Number of axis	1	2	3	4	5	6	7	8
Synthesis value	2	4	6	8	10	12	14	16

For comprehensive view, let us visit the combined table of synthesis values of linear and spatial order dimensions

### Combined Table of synthesis values of linear and spatial order dimensions

Number of axis	1	2	3	4	5	6	7	8
<b>Synthesis value of linear axis (1-space as axis)</b>	<b>1</b>	<b>3</b>	<b>6</b>	<b>10</b>	<b>15</b>	<b>21</b>	<b>28</b>	<b>36</b>
<b>Synthesis value of spatial axes (2-space as axis)</b>	<b>2</b>	<b>4</b>	<b>6</b>	<b>8</b>	<b>10</b>	<b>12</b>	<b>14</b>	<b>16</b>

Let us have a pause and let us visit the difference values of equal number of linear and spatial axis, which makes a sequential range as under

### Table of difference values of synthesis of equal number of linear and spatial axis

Number of axis	1	2	3	4	5	6	7	8
<b>Synthesis value of linear axis (1-space as axis)</b>	<b>1</b>	<b>3</b>	<b>6</b>	<b>10</b>	<b>15</b>	<b>21</b>	<b>28</b>	<b>36</b>
<b>Synthesis value of spatial axes (2-space as axis)</b>	<b>2</b>	<b>4</b>	<b>6</b>	<b>8</b>	<b>10</b>	<b>12</b>	<b>14</b>	<b>16</b>
<b>Difference of synthesis values of linear and spatial axis</b>	<b>-1</b>	<b>-1</b>	<b>0</b>	<b>2</b>	<b>5</b>	<b>9</b>	<b>14</b>	<b>20</b>

Let us have a pause here and see that the above range of difference values is a sequential range, as that, the difference between the consecutive pair of above difference values comes to be (0, 1, 2, 3, 4, 5, 6, 7, ---)

### Table of difference values of synthesis of equal number of linear and spatial axis

Number of axis	1	2	3	4	5	6	7	8
<b>Synthesis value of linear axis (1-space as axis)</b>	<b>1</b>	<b>3</b>	<b>6</b>	<b>10</b>	<b>15</b>	<b>21</b>	<b>28</b>	<b>36</b>
<b>Synthesis value of spatial axes (2-space as axis)</b>	<b>2</b>	<b>4</b>	<b>6</b>	<b>8</b>	<b>10</b>	<b>12</b>	<b>14</b>	<b>16</b>
<b>Difference of synthesis values of linear and spatial axis</b>	<b>-1</b>	<b>-1</b>	<b>0</b>	<b>2</b>	<b>5</b>	<b>9</b>	<b>14</b>	<b>20</b>
<b>Difference of above difference values</b>		<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>

The above difference values range of linear and spatial order axes, infact is the difference values of any consecutive pair of dimensional orders. The difference values of dimensions of order  $n$  and of equal number of dimensions of order  $n + 1$  remains the same as is the difference of values in respect of linear and spatial dimensions.

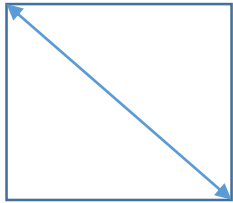
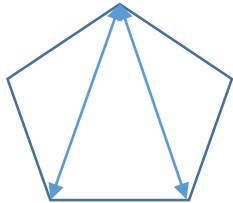
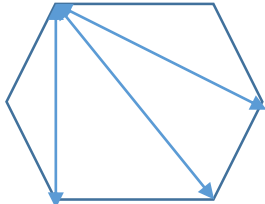
The above organization features hold even for the negative number of dimensions. One shall sit comfortably and to face to face with the phenomenon of negative number of dimensions, as one is comprehending the positive number of dimensions.

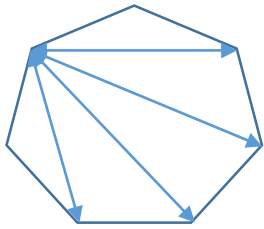


One shall visit the above table and fully imbibe the synthesis value of positive, zero and negative number of dimensions of a given order.

## POLYGONS AND THEIR INTERNAL DIAGONALS

Let us visit the set ups of polygons (P4, polygons of four sides / square), (P5, polygons of five sides / Pentagon), (P6, hexagon -----).

<p>Polygon 4</p> 	<p>From each corner there is <b>one</b> internal diagonal. Four corners give 4 internal diagonals. Each diagonal has super imposition of pair of orientations, and as such becomes an interval / hyper cube 1. There are <math>4 / 2 = 2</math> hyper cubes 1 / intervals of internal diagonals format.</p>
<p>Polygon 5</p> 	<p>From each corner there are <b>two</b> internal diagonals. <b>Five</b> corners give <b>10</b> internal diagonals. Each diagonal has super imposition of pair of orientations, and as such becomes an interval / hyper cube 1. There are <math>10 / 2 = 5</math> hyper cubes 1 / intervals of internal diagonals format.  <b>Note :- Polygon 4 has 2 intervals of internal diagonals format.</b>  <b>Polygon 5 has 5 intervals of internal diagonals format.</b>  <b>As such polygon 5 has 3 intervals excess of the intervals of polygon 4.</b></p>
<p>Polygon 6</p> 	<p>From each corner there are <b>three</b> internal diagonals. <b>Six</b> corners give <b>18</b> internal diagonals. Each diagonal has super imposition of pair of orientations, and as such becomes an interval / hyper cube 1. There are <math>18 / 2 = 9</math> hyper cubes 1 / intervals of internal diagonals format.  <b>Note :- Polygon 5 has 5 intervals of internal diagonals format.</b>  <b>Polygon 6 has 9 intervals of internal diagonals format.</b>  <b>As such polygon 6 has 4 intervals excess of the intervals of polygon 5.</b></p>

<p>Polygon 7</p> 	<p>From each corner there are <b>four</b> internal diagonals.</p> <p><b>Seven</b> corners give <b>28</b> internal diagonals.</p> <p>Each diagonal has super imposition of pair of orientations, and as such becomes an interval / hyper cube 1.</p> <p>There are <math>28 / 2 = 14</math> hyper cubes 1 / intervals of internal diagonals format.</p> <p><b>Note :- Polygon 6 has 9 intervals of internal diagonals format.</b></p> <p><b>Polygon 7 has 14 intervals of internal diagonals format.</b></p> <p><b>As such polygon 7 has 5 intervals excess of the intervals of polygon 6.</b></p>
--	--

Let us have a pause here and take note that the intervals of internal diagonals formats of polygon 4, 5, 6 and 7 are 2, 5, 9, 14. It will be blissful to take note that these values are parallel with the difference values of 4, 5, 6, 7 number of linear order dimensions and spatial order dimensions.

Number of axis	1	2	3	4	5	6	7	8
<b>Synthesis value of linear axis (1-space as axis)</b>	<b>1</b>	<b>3</b>	<b>6</b>	<b>10</b>	<b>15</b>	<b>21</b>	<b>28</b>	<b>36</b>
<b>Synthesis value of spatial axes (2-space as axis)</b>	<b>2</b>	<b>4</b>	<b>6</b>	<b>8</b>	<b>10</b>	<b>12</b>	<b>14</b>	<b>16</b>
<b>Difference of synthesis values of linear and spatial axis</b>	<b>-1</b>	<b>-1</b>	<b>0</b>	<b>2</b>	<b>5</b>	<b>9</b>	<b>14</b>	<b>20</b>

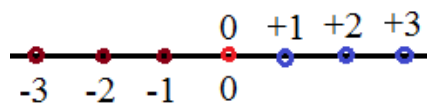
Let us visit the above parallels.

Let us imbibe these values.

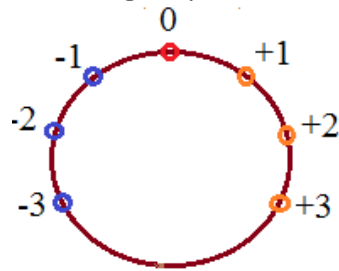
These values are the basis values, with this foundational set of values, we shall be chasing the applied values of Vedic mathematics.

## 8. Negative dimensional orders and Negative number of dimensions


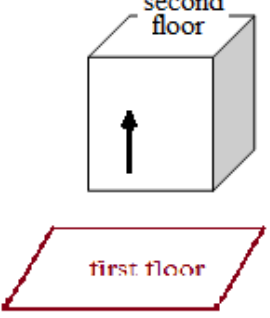
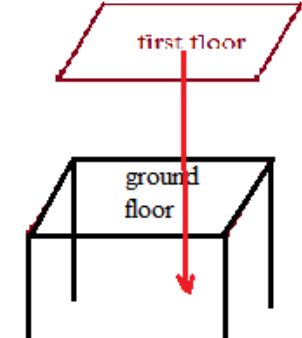
Initially, positive, zero and negative numbers formatting along a line may be taken as of a parallel format for positive, zero and negative dimensional orders as well.



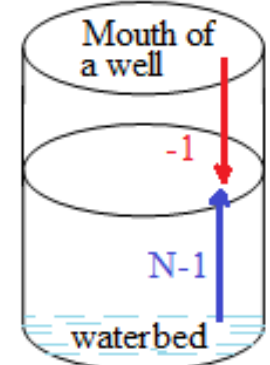
Along a circumference, the formatting may be as follows :

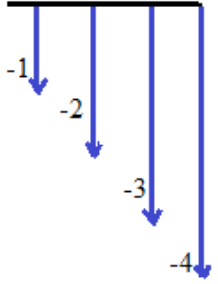


**9. Place yourself at first floor and glimpse second floor and ground floor**

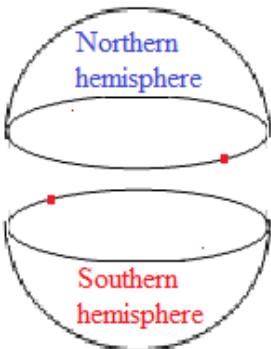
	<p>To comprehend and conceive the conceptual base of negative dimensions and negative number of dimensions, one shall place oneself at first floor and glimpse the second floor and the ground floor.</p>
	<p>While glimpsing second floor, one shall be parallel with upwards steps progression as positive steps and parallel to it be comprehended and conceived the positive dimensional orders and the positive number of dimensions reach.</p>
	<p>While glimpsing the ground floor one shall comprehend and conceived a parallel comprehension of negative dimensional order and negative number of dimensions as sequential downwards steps from the first floor to be within and uptill the ground floor as a sequential reach.</p>

**10. Place yourself parallel with mouth of a well and glimpse its waterbed**

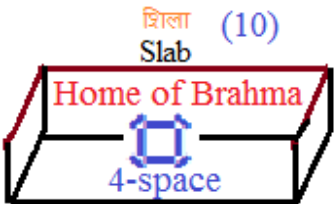
	<p>For comprehension of negative dimensional orders and negative number of dimensions, one may place at a parallel format at the level of the mouth of a well and to glimpse the waterbed of the well. Parallel to it one shall comprehend and conceive the negative number of dimensions parallel with the downward steps from mouth of well uptill waterbed. Parallel with it one shall also conceive the negative dimensional orders.</p>
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	<p>The downward steps from mouth of the bed towards the waterbed of the well will sequentially make a depth for the water bed from the mouth being of decreasing values, say -1 step, -2 step, -3 step and -4 steps and so on for a reach from the bed uptill the mouth of the well.</p>
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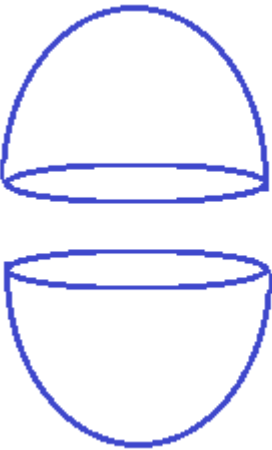
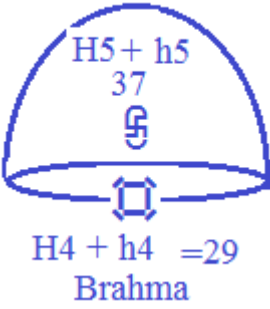
**11. Place yourself at surface of northern hemisphere / southern hemisphere of earth**

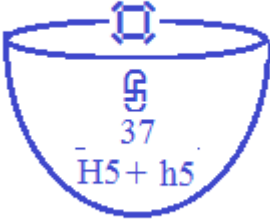
	<p>To comprehend and conceive the negative dimensional order and negative number of dimensions, one may place oneself, firstly upon the top surface of northern hemisphere and to glimpse the center of the Earth and parallel to it to conceive the sequential negative dimensional orders and sequential negative number of dimensions. Likewise one shall place at top surface of southern hemisphere and to glimpse the center of the Earth. For perfection of comprehension, one may have simultaneous glimpse and reach from the tops of northern hemisphere and southern hemisphere for a simultaneous glimpse of the center of the Earth.</p>
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**12. Glimpse the set up of 'शिला' / Slab and its 4-space center**

	<p>Yog Vashisht, a Vedic scripture, preserves the home of Brahma at center of Shila a slab where Vidhadhari along with Vashisht had paid a visit and there was an enlightened dialogue about localized Brahmas and Universal Brahma. One shall sit comfortably and to permit the transcending mind to be parallel with the preservation of this enlightenment to perfect one's comprehension and imbibing of values about localized Brahmas (4-space bodies) and universal creator's space (4-space).</p>
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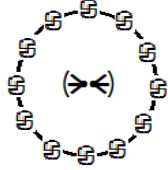
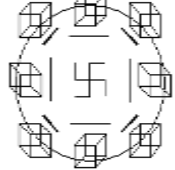
**13. Glimpse the setup of Shlagram 'शालग्राम'**

	<p>Sadkhas fulfilled with intensity of urge to be parallel with Vedic systems shall visit the conceptual base of Shaligram 'शालग्राम'. One shall be parallel with the organization format features of Shaligram 'शालग्राम' as a geometric entity as well as a mathematical concept. One shall be parallel with the internal structural features and values of formulation Shaligram 'शालग्राम'. It is of TCV ('शालग्राम') = 29 = TCV (ब्रह्मा). The value 29 = H4 + h4 is the value of Transcendental lord (5-space lord in the role of origin of 4-space). Lord Brahma multiplies as ten Brahmas with the grace of Transcendental lord. Lord Brahma mediates within cavity of his own heart upon the seat of Transcendental lord and with the grace of Transcendental lord, Lord Brahma multiplies as ten brahmas.</p>
	<p>With transcendence of the Transcendental origin, 4-space domain splits into a pair of four dimensional frames. This transcendence phenomenon of Transcendental origin amounts to the split of the outer fold of the Transcendental domain as well. The pair of 4-space domains stand unified despite being separated and it is happening because of the inner fold of the Transcendental domain remaining intact. One shall sit comfortably and permit the transcending mind to glimpse and imbibe this Transcendental phenomenon of two distinct halves despite being distinct still remaining unified because of the inner fold of the Transcendental domain.</p>
<p style="text-align: center;">Sribhagwan</p> 	<p>The above Transcendental phenomenon as such makes each half of the creator's domain as a complete set up of values <math>H5+h5 = 37</math> and <math>H4 + h4 = 29</math> for the set up of each halves. One shall sit comfortably and permit the transcending mind and to be parallel with unique Transcendental phenomenon.</p>

<p>Brahma  <math>H4 + h4 = 29</math></p>  <p>Sribhagwan</p>	<p>It will be a blissful exercise to express oneself about the Transcendental phenomenon of happening within each of the hemisphere.</p>
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**14. Glimpse Kapil Rishi Ashram at Center of the Earth**

‘कपिल ऋषि आश्रम’

कपिल 15	ऋषि 12	आश्रम 16	Sadhkas fulfilled with intensity of urge to be parallel with Vedic knowledge systems organization shall visit ‘कपिल ऋषि आश्रम’ at center of the earth. One shall visit the formulation ‘कपिल ऋषि आश्रम’ and by being parallel with values and features of this formulation shall perfect one’s intelligence with perfection of one’s insight about these formulations.
			
$1 \times 3$ $\times 5$	$A^6:12B^5$	$2^4$	



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  - xiii. Transcendental cavity
  - xiv. Outward and inward transcendence
  - xv. Origin as seat of compactified range of origins
  - xvi. Knowledge and enlightenment of Geeta
  - xvii. Chapter 9
- 

## Aspect 23

### SPACE CONTENT MANIFESTATION CHASE MATHEMATICS

#### 15. Vedic Mathematics

One definition of Vedic Mathematics is that it is a space content chase mathematics. This chase is of 16 steps as 16 Ganita Sutras. This 16 steps chase format becomes the chase format of 18 disciplines of Yoga of Geeta.

#### 16. Ganita Sutras and text of Geeta

Ganita Sutras and text of Geeta are of parallel sequential steps as under:-

#### Interrelationship table of Geeta chapters Yogas and Ganita Sutras

Sh = Shalokas Lt = Letters

Geeta chapter with Yoga name and its TCV value	Sh	Ganita Sutra with TCV value	Lt
1 अर्जुनविषादयोग (TCV 55) ArjunVishad Yoga	47	10 यावदूनम् (TCV 41) Yavadunam	9
2 सांख्ययोग (TCV 32) Sankhya Yoga	42	11 व्यष्टिसमष्टिः (TCV 58) Vyastisamastih	14
3 कर्मयोग (TCV 26) Karam Yoga	43	1 एकाधिकेन पूर्वेण (TCV 75) Ekadhikena Purvena (also a orollary)	16
4 ज्ञानकर्मसंन्यासयोग (TCV 75) Gyankaramsanyas Yoga	42	13 सोपान्त्यद्वयमन्त्यम् (TCV 80) Sopantyadvayamantyam	20
5 कर्मसंन्यासयोग (TCV 54) Karamsanyas Yoga	29	2 निखिलं नवतश्चरमं दशतः (TCV 107) Nikhilam Navatascaramam	28
6 आत्मसंयमयोग (TCV 53) Atamsayam Yoga	47	15 गुणितसमुच्चयः (TCV 56) Gunitasamuccayah	16
7 ज्ञानविज्ञानयोग (TCV 63) GyanVighyan Yoga	30	3 ऊर्ध्वतिर्यग्भ्यायम् (TCV 56) Urdhva-tiryagbhyam	15
8 अक्षरब्रह्मयोग(TCV 53) Aksharbraham Yoga	28	<b>Vedic mathematics Base values</b>	---
9 राजविद्याराजगुह्ययोग (TCV 67) Rajvidyajarajguhya Yoga	34	4 परावर्त्य योजयेत् (TCV 52) Paravartya Yojayet	17
10 विभूतियोग (TCV 41) Vibhuti Yoga	42	<b>Spiritual base values</b>	---
11 विश्वरूपदर्शनयोग (TCV 67) VishwarupaDarshan Yoga	55	5 शून्यं साम्यसमुच्चये (TCV 71) Sunnyam Samyasamuccaye	20
12 भक्तियोग (TCV 28) Bhakti Yoga	20	12 शेषाप्यङ्केन चरमेण (TCV 75) Sesanyankena Caramena	20
13 क्षेत्रक्षेत्रज्ञविभागयोग (TCV 84) Kshetrajnanavibhagayoga	34	6 (आनुरूप्ये) शून्यमन्यत् (TCV 76)	19



KshetraKshetragyavibhag Yoga		(Anurupye) Sunyamanyat	
14 गुणत्रयविभागयोग (TCV 57) Guntriyavibhag Yoga	27	14 एकन्युनेन पूर्वेण (TCV 84) Ekanyunena Purvena	17
15 पुरुषोत्तमयोग(TCV 61) Purshotamm Yoga	20	7 संकलनव्यवकलनाभ्याम् (TCV 85) Sankalana-vyavakalanabhyam	24
16 देवासुरसंपद्विभागयोग (TCV 90) Devasur Sampadibhag Yoga	24	16 गुणकसमुच्चयः (TCV 55) Gunakasamuccayah	16
17 श्रद्धात्रयविभागयोग (TCV 62) Shardatriya Vibhag Yoga	28	8 पूरणापूरणाभ्याम् (TCV 68) Puranapuranaabhyam	16
18 मोक्षसंन्यासयोग (TCV 64) Moksha Sanyas Yoga	78	9 चलनकलनाभ्याम् (TCV 56) Calana-kalanabhyam	16

## 17. Sankhiya Nishtha and Yoga Nishtha

Vedic processing system is unified of Sankhiya Nishtha and Yoga Nishtha. Sankhiya Nishtha presumes the existence of geometric formats and avails artifices of numbers parallel with dimensional frames. On the other hand Yoga Nishtha presumes the existence of artifices of numbers and avails dimensional frames parallel with artifices of numbers. The basic number values (मूल अंक) / Mool Ank are whole numbers 1 to 9, parallel to which are 9 numerals of ten place value system. Further parallel with artifices of numbers 1 to 9 are the dimensional frames of 1-space to 9-space.

## 18. Dimensional Space

A space within a frame of n dimensions is designated as n dimensional space. The space content under the restrictions of n dimensions manifests as n space content domain of Hyper cube n, the representative regular body of n space within creator's space (4-space).

## 19. Creator's space (4-space)

Creator's space (4-space) is a spatial order space (2-space as dimension). The spatial order gives rise to a pair of distinct units, namely '2 as 1' and '1 as 2', which together give rise to ( $\frac{1}{2}$  as a working unit). Creator's space (4-space) provides a manifestation format of four folds (parallel with its four dimensions) for dimensional bodies of all dimensional spaces. The spatial order results into a pair of distinct sequences of dimensional bodies parallel with full unit and half unit of creator's space (4-space).

For convenience of reference and handling, the following specific symbols and features attached to them are being mentioned hereunder :-

$H_N$  is a full unit body of four folds ( $N-2, N-1, N, N+1$ ) where N is a whole number.

$h_N$  is a half unit body of four folds ( $N-1, N-\frac{1}{2}, N, N+\frac{1}{2}$ ) where may be whole number or half whole number

$Hh_N$  is a body of four folds  $(N-2, N-1, N, N+1)$  where  $N$  may be a whole number or half whole number.

$D_N$  is of four folds  $(N, N-2, N-2, N-4)$  where  $N$  is a whole number

## 20. N-space content

$N$ -space content ( $D_N$ ) is the space content within  $n$  dimensional frame manifesting as domain fold of  $n$ -space body.

## 21. Parallel table of dimensional bodies and dimensional space content

$C1$ = Dimensional frame,  $C2$ = Dimensional space content,  $C3$ = Dimensional body of full unit,  $C3a$  = Four folds of  $C3$ ,  $C4$ = dimensional body of half unit,  $C4a$  = Four folds of  $C4$ .

C1	C2	C3	C3a	C4	C4a
1-space	D1	H1	$(-1, 0, 1, 2) = 2$	h1	$(0, 1/2, 1, 1 1/2) = 3$
2-space	D2	H2	$(0, 1, 2, 3) = 6$	h2	$(1, 1 1/2, 2, 2 1/2) = 7$
3-space	D3	H3	$(1, 2, 3, 4) = 10$	h3	$(2, 2 1/2, 3, 3 1/2) = 11$
4-space	D4	H4	$(2, 3, 4, 5) = 14$	h4	$(3, 3 1/2, 4, 4 1/2) = 15$
--	--	--	--	--	--
$N$ -space	$D_N$	$H_N$	$(N-2, N-1, N, N+1) = 4n - 2$	$h_N$	$(N-1, N- 1/2, N, N+1) = 4N-1$

## 22. hyper cube $h_{N-1/2}$

Half unit bodies are of a pair of sequences  $h_N$  and  $h_{N/2}$ . Hyper cube  $h_{N/2}$  is also a four fold manifested body  $(N- 1 1/2, N-1, N - 1/2, N) = 4N - 3$ .

Both sequences  $h_N$  and  $h_{(N - 1/2)}$  make an integrated sequence :

$$(h_{1/2}, h_1, h_{1 1/2}, h_2, h_{2 1/2}, \dots)$$

of four folds summation values sequence  $(1, 3, 5, 7, 9, \dots)$

## 23. Numbers values and dimensional bodies

Parallel table of numbers values and dimensional bodies is as follows :-

Number value	Dimensional body
1	$h_{1/2}$
2	$H_1$
3	$h_1$
4	$D3 = (3, 1, 1, -1) = 4$ Note :- four folds of $D_{N+2}$ are $(N+2, N, N, N-2)$ of summation value $4N$ .
5	$h_{1 1/2}$

6	H <sub>2</sub>
7	h <sub>2</sub>
8	D4 = (4, 2, 2, 0) =8
9	h 2 1/2
10	H <sub>3</sub>
11	h <sub>3</sub>
12	D5 = (5, 3, 3, 1) =12
--	----

## 24. Nine vowels

Sadkhas fulfilled with intensity of urge to be parallel with Vedic Systems shall specifically comprehend and imbibe the interlinking and interlocking values and features of nine vowels, nine numerals, nine versions of Hyper cube 4, nine geometries of 4-space, summation value 9 of transcendence flow of steps (5, 3, 1) of Transcendental domain (5-space) and space content conditioning as D1 to D9, their manifestation as Hyper cubes of full and half units within creator's space (4-space).

Nine vowels respectively and in sequence are of format and features of dimensional frames of 1-space to 9-space. Being of format and features of dimensional frames, these format a flow for the dimensional domains of first phase for domain to dimension and of second phase from dimension to dimension of dimension. Such Transcendental flow comes to be of the values as follows :-

Vowel	Dimensional frame	Transcendence flow	Flow value
अ	1-space	(1,-1,-3); (1) x (-1) x (-3)	3
इ	2-space	(2, 0,-2); (2) x (0) x (-2)	0
उ	3-space	(3, 1,-1); (3) x (1) x (-1)	-3
ऋ	4-space	(4, 2, 0); (4) x (2) x (0)	0
ॠ	5-space	(5, 3, 1); (5) x (3) x (1)	15
ए	6-space	(6, 4, 2); (6) x (4) x (2)	48
ओ	7-space	(7, 5, 3); (7) x (5) x (3)	105
ऐ	8-space	(8, 6, 4); (8) x (6) x (4)	192
औ	9-space	(9, 7, 5); (9) x (7) x (5)	315

## 25. Synthesis of dimensions of order 1 to order 9

A synthesis of 1 to 9 dimensions of order 1 to 9 are of values as follows

C0 = dimensional order, C1 = Single dimension, C2 = Two dimensions .... C9 = Nine dimensions synthesis value

C0	C1	C2	C3	C4	C5	C6	C7	C8	C9
1	1	3	6	10	15	21	28	36	45
2	2	4	6	8	10	12	14	16	18
3	3	5	6	6	5	3	0	-4	-9
4	4	6	6	4	0	-6	-14	-24	-36
5	5	7	6	2	-5	-15	-28	-44	-63
6	6	8	6	0	-10	-24	-42	-64	-90
7	7	9	6	-2	-15	-33	-56	-84	-117
8	8	10	6	-4	-20	-42	-70	-104	-144
9	9	11	6	-6	-25	-51	-84	-124	-171

**Note :-** Geeta text of repeated shalokas ranges are five chapters of shalokas 47, 42, 28, 34 and 20 are of summation value = 171.

## 26. Cosmic windows

With take off of boundary component there is created a cosmic window. The strip off of a boundary component dimensionalizes the outer space of the order of the boundary. Illustratively the spatial boundary components of Hyper cube 3 dimensionalizes outer space as of a 4-space of spatial order. The solid boundary component of Hyper cube 4 dimensionalizes outer space of a 5-space of a solid order. Through these cosmic windows happens inflow of the outer space structural features and values and same transcend through the domain and reach upto the origin and get dissolved as the origin is of the same dimensional order as being of the inflow structures of the outer space. Illustratively the structural inflow of 4-space of spatial order, with its transcendence with 3-space domain reaches upto 4-space origin of spatial order and that way gets absorbed here within the origin.

## 27. Transcendental cavity

The origin being of a higher dimensional order than that of domain, as such origin creates a Transcendental seat for the domain at its origin seat. It is with melting of this seal, there happens a two fold transcendence from the origin, upward through the domain and inward through the Transcendental cavity created at the seat of origin.

## 28. Outward and inward transcendence

Sadkhas fulfilled with intensity of urge to be parallel with Vedic Systems shall sit comfortably and to permit the transcending mind to glimpse and imbibe the values and features of two fold transcendence phenomenon at the seat of origin, firstly the upward transcendence through domain and secondly downward transcendence through the Transcendental cavity. The domain split ( $D_N$ ) as of four folds ( $N, N-2, N-2, N-4$ ) is of features of split of a domain as a pair of ( $D_{N-2}$ ) domains and dimension of dimension domain ( $D_{N-4}$ ) reaches Transcendental cavity. One shall further sit comfortably and to permit the transcending mind to be in prolonged sitting of trans and to follow the sequential split and the range of Transcendental cavities emerging as of sequential order (1, 2, 5, 12, 29, 70, 169, 408, 985). One may have a pause here and take note that  $1000 = 985 + 15$  brings us face to face with the Transcendental base. 5-space base of dimensional value 15.

### 29. Origin as seat of compactified range of origins

Sadkhas fulfilled with intensity of urge to be parallel with vedic processing systems shall sit comfortably and to permit the transcending mind to be parallel with the features and values of the origin seat being a seat of compactified origins of whole range of dimensional spaces and same manifests as the fifth fold (base fold) for the four fold manifested creations.

The transition and transformation for four fold manifested creations into five fold transcendence ranges is the feature and value which deserves to be comprehended thoroughly.

Illustratively 5-space in the role of origin of 4-space manifests as the base fold. Being at the origin seat, it acquires values of full unit and half unit Hyper cubes 4.

One may have a pause here and take note that  $H_4 + h_4 = 14 + 15 = 29 = \text{TCV}$  (ब्रह्मा), a step ahead 6-space as origin of 5-space that the origin acquires a full unit and a half unit values  $H_5 + h_5 = 18 + 19 = 37 = \text{TCV}$  (श्रीभगवान्).

One may have a pause here and take note that Lord Krishan is participating in the divine dialogue of Geeta as Sribhagwan, and as such the enlightenment being bestowed by Lord as Sri Bhagwan is to be comprehended and imbibed as the enlightenment about the 5-space domain as the same can be reached fully from its origin (6-space).

### 30. Knowledge and enlightenment of Geeta

The knowledge and enlightenment of Geeta bestowed upon Arjuna by Lord as Sribhagwan is all about Transcendental domain (5-space) and the representative regular bodies of 5-space of full unit ( $H_5 = (3, 4, 5, 6)$ ) of summation value  $(3 + 4 + 5 + 6 = 18)$  manifests the organization format of 18 disciplines of Yoga of 18 chapters of Geeta.

Further this manifestation being within 4-space of spatial dimensional order making dimensional frame of value  $2^4$  parallel with dimension of domain value 18, and as such the interrelationship and interlocking of the organization of 16 Ganita Sutras and 18 disciplines of Yoga of Geeta.

Sadkhas fulfilled with intensity of urge to be parallel with this interrelationship and interlocking shall sequentially comprehend and imbibe the values and features of text organization of chapters 1 to 18 of Geeta in the background of the values and features of the text of Ganita Sutras 1 to 16. However, the sequential flow of the organization of Ganita Sutras 1 to 16 for the organization of chapters 1 to 18 of Geeta is to be as per the structural organization features of dimensional bodies of 1-space to 9-space.

One may have a pause here and to permit the transcending mind to be parallel with the organization format of domain – dimension interlocking for the four folds manifestation of Hyper cubes. The domain boundary ratio  $AN : 2N BN-1=$  and the emerging  $2N + 1$  versions for Hyper cube N as  $2N + 1$  bodies of  $2N + 1$  bodies of  $2N + 1$  geometries, deserves to be comprehend well. It will help us comprehend and imbibe, interlocking and interrelationship of

- i. Geeta 3-space with Ganita Sutra 1, as 1-space has 3 geometries
- ii. Geeta 5-space with Ganita Sutra 2, as 2-space has 5 geometries
- iii. Geeta 7-space with Ganita Sutra 3, as 3-space has 7 geometries
- iv. Geeta 9-space with Ganita Sutra 4, as 4-space has 9 geometries
- v. Geeta 11-space with Ganita Sutra 5, as 5-space has 11 geometries
- vi. Geeta 13-space with Ganita Sutra 6, as 6-space has 13 geometries
- vii. Geeta 15-space with Ganita Sutra 7, as 7-space has 15 geometries
- viii. Geeta 17-space with Ganita Sutra 8, as 8-space has 17 geometries

Further Geeta Chapter 1 with Ganita Sutras 10 brings us face to face with the interlocking of (01 and 10) as a reflection pair of double digit numbers where digits swap their places. Also sum of digits of 01 is  $0 + 1 = 1$  which is equal to sum of digits '10' as  $1 + 0 = 1$ .

Still further Geeta chapter 02 with Ganita Sutra 11, as here in this case sum of digits for 02 is  $0 + 2 = 2$  which is equal of sum of digits of 11 i.e.  $1 + 1 = 2$ .

Still ahead Geeta chapter 04 with Ganita Sutra 13, as here in this case sum of digits for 04 is  $0 + 4 = 4$  which is equal of sum of digits of 13 i.e.  $1 + 3 = 4$ .

Likewise chapter 06 of Geeta with Ganita Sutra 15, as here in this case sum of digits for 06 is  $0 + 6 = 6$  which is equal of sum of digits of 15 i.e.  $1 + 5 = 6$ .

One may have a pause here and have a fresh visit the relationship of interlocking and interlinking of Ganita Chapter 18, being the last chapter. Value 18 is equal to the number of boundary component of Hyper cube 9, the representative regular body of 9-space / Brahman space. so the interrelationship and interlocking of Geeta

chapter 18 with Ganita Sutras 9 'Chalna kalnabhyam' whose simple rendering is compilation (reservoir of values) of dynamic state.

The interrelationship and interlocking of Geeta chapters (12, 14 and 16) respectively with Ganita Sutras 12, 14 and 16 is there as system is to have initiation from 6-space for its reach uptill 9-space as origin. The values triple (12, 14 and 16) is parallel with (12, 14, 16) boundary component of Hyper cube (6, 7 and 8).

The pair of chapters of 8 and 10 of Geeta sandwiched chapter 9 of Geeta

9 राजविद्याराजगुह्ययोग (TCV 67) Rajvidyarakuhya Yoga	34
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### 31. Chapter 9

Chapter 9 of Geeta is of 34 shalokas range. Value 34 is parallel with the summation value of four folds (7, 8, 9, 10) of Hyper cube 9. Chapter 8 answers the seven questions which stood culminated by Gyan Vighan Yog of Chapter 7 and remained unanswered. Value 7 is parallel with seven geometries reach of 3-space of a linear order. As such it is the upper limit for linear order system. To transcend ahead is to be a reach of value 8 which is parallel with the 8 boundary components of 4-space of spatial order. Chapter 8 answers the seven questions of chapter 7. Chapter 8 as such becomes the base value chapter of Vedic mathematics. Likewise chapter 10 is about the Transcendental features and the same that way becomes the base values chapter of Brahman Vidhya (spiritual knowledge). Chapter 9 is the bridge. Parallel to it Sutra 4 is the bridge. Sadkhas fulfilled with intensity of urge to be parallel with Vedic systems and further to be parallel with interlocking and interrelationship of yoga discipline of Geeta and mathematical domain of Ganita Sutras may begin with chapter 9 of Geeta and Sutra 4 and to sequentially be through the whole range of interlocking and interrelationship of text of Geeta and text of Ganita Sutras.



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Aspect 24  
GANITA SUTRA 1

S

1. Text

एकाधिकेन पूर्वेण  
Ekadhikena Purvena

2. Text with TCV values

एकाधिकेन पूर्वेण  
Letters = 16, TCV = 75

SN	1	2	3	4	5	6	7	8	9
Letter	ए	क्	आ	ध्	इ	क्	ए	न्	अ
TCV	6	4	2	7	2	4	6	8	1
SN	10	11	12	13	14	15	16		
Letter	प्	ऊ	र्	व्	ए	प्	अ		
TCV	5	6	3	7	6	7	1		

3. Text formulations with TCV folds

एकाधिकेन

C1	C2	C3	C4	C5	C6	C7	C8	C9	C10
001	1	ए	6	48	26	10	22	40	86
002	1	क्	4		24	12	14	30	64
003	1	आ	2	0	22	16	6	20	42
004	1	ध्	7		27	14	26	45	97
005	1	इ	2	0	22	16	6	20	42
006	1	क्	4		24	12	14	30	64
007	1	ए	6	192	26	10	22	40	86
008	1	न्	8		28	11	30	50	108
009	1	अ	1	24	21	8	2	15	31



## पूर्वेण

C1	C2	C3	C4	C5	C6	C7	C8	C9	C10
010	1	प्	5		25	15	18	35	75
011	1	□	6	-5	26	10	22	40	86
012	1	ॆ	3		16	8	10	25	53
013	1	व्	7		27	14	26	45	97
014	1	ए	6	480	26	10	22	40	86
015	1	प्	7		27	14	26	45	97
016	1	अ	1	21	21	8	2	15	31

### 4. Geometric formats parallel with TCV values of the text

SN	Letter	TCV	Geometric formats
1	ए	6	6-space domain
2	क्	4	4-space dimension
3	आ	2	2-space (first axis) dimension of dimension
4	ध्	7	7-space origin of 6-space
5	इ	2	2-space (second axis), dimension
6	क्	4	4-space, domain
7	ए	6	6-space, second fold domain
8	न्	8	8-space as domain of 6-space dimension
9	अ	1	10-space as in reverse orientation as 01
10	प्	5	5-space as domain
11	ऊ	6	Three dimensional frame as synthesis Of a pair of three dimensional frames Of half dimension
12	ॆ / र्	3	Three dimensional frame
13	व्	7	Seven geometries of 3-space
14	ए	6	Six space domain fold with 3-space Dimension fold
15	प्	7	Seven streams flow from origin of 6-space
16	अ	1	Central stream of seven streams

